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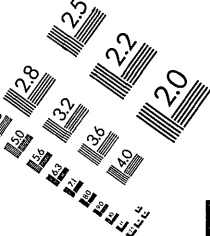
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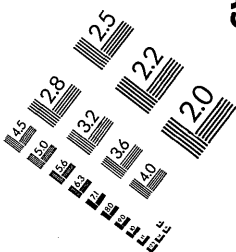
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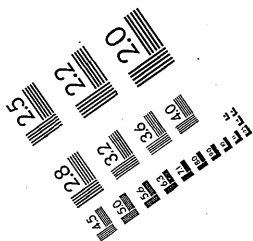


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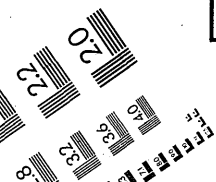


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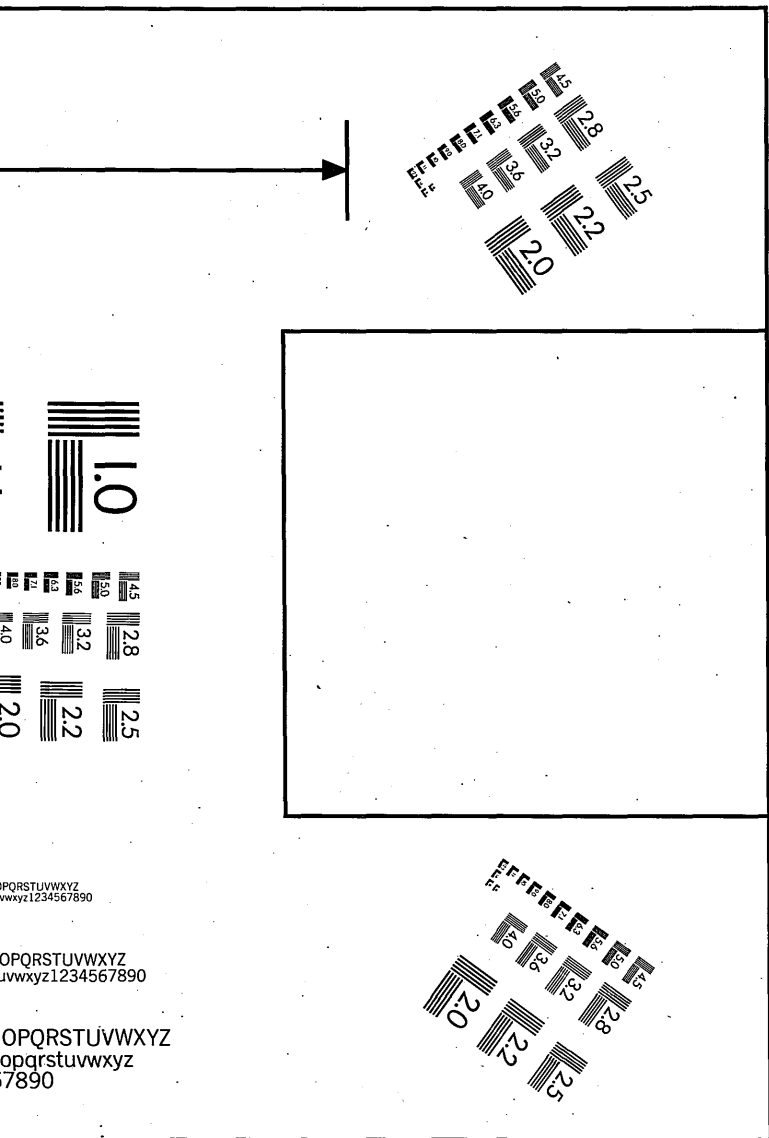
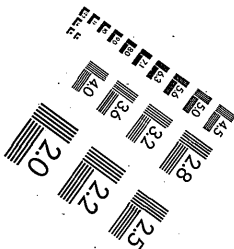
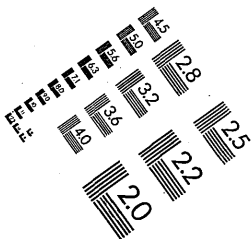
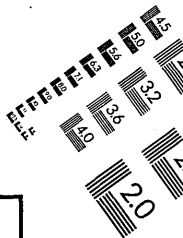
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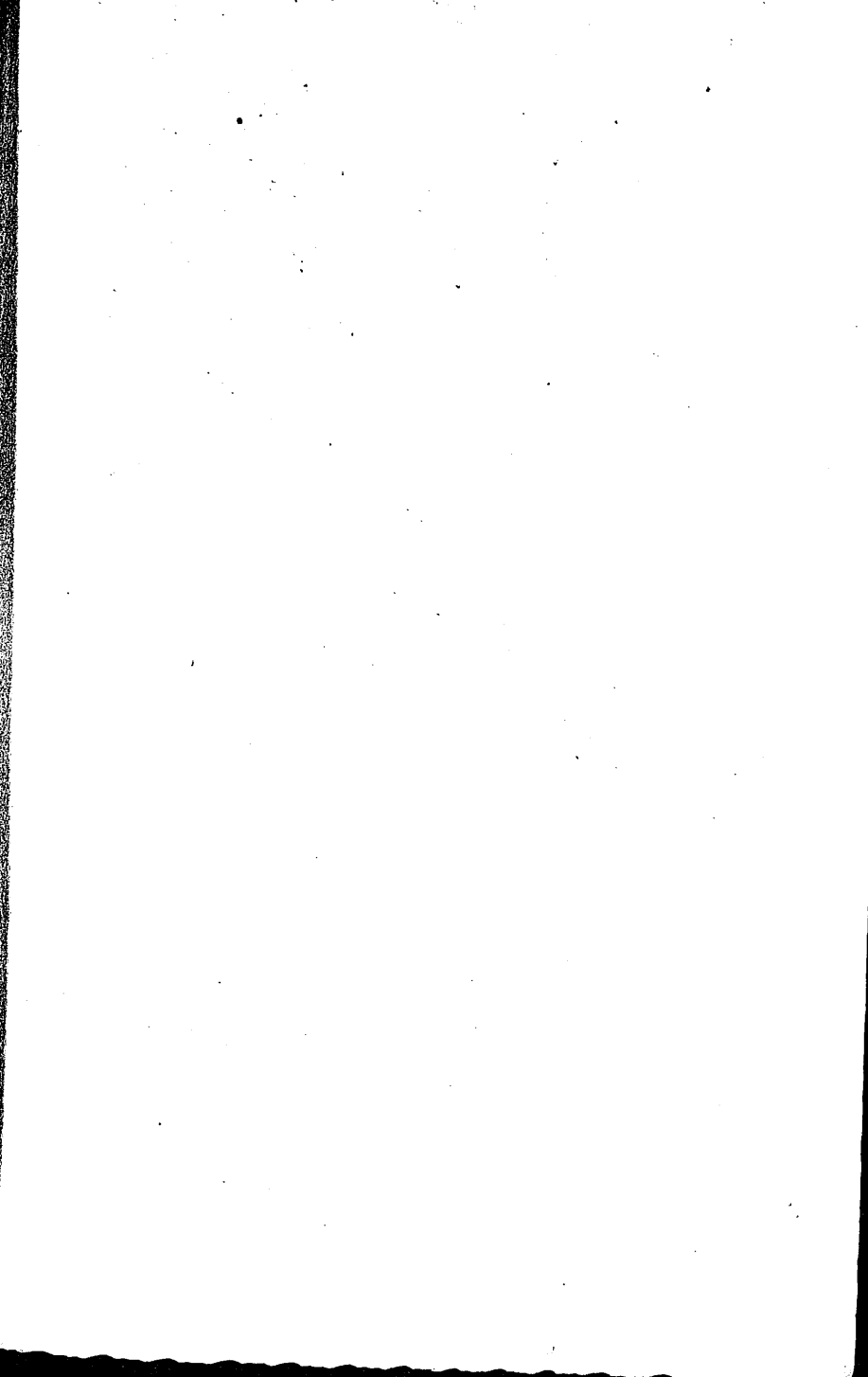
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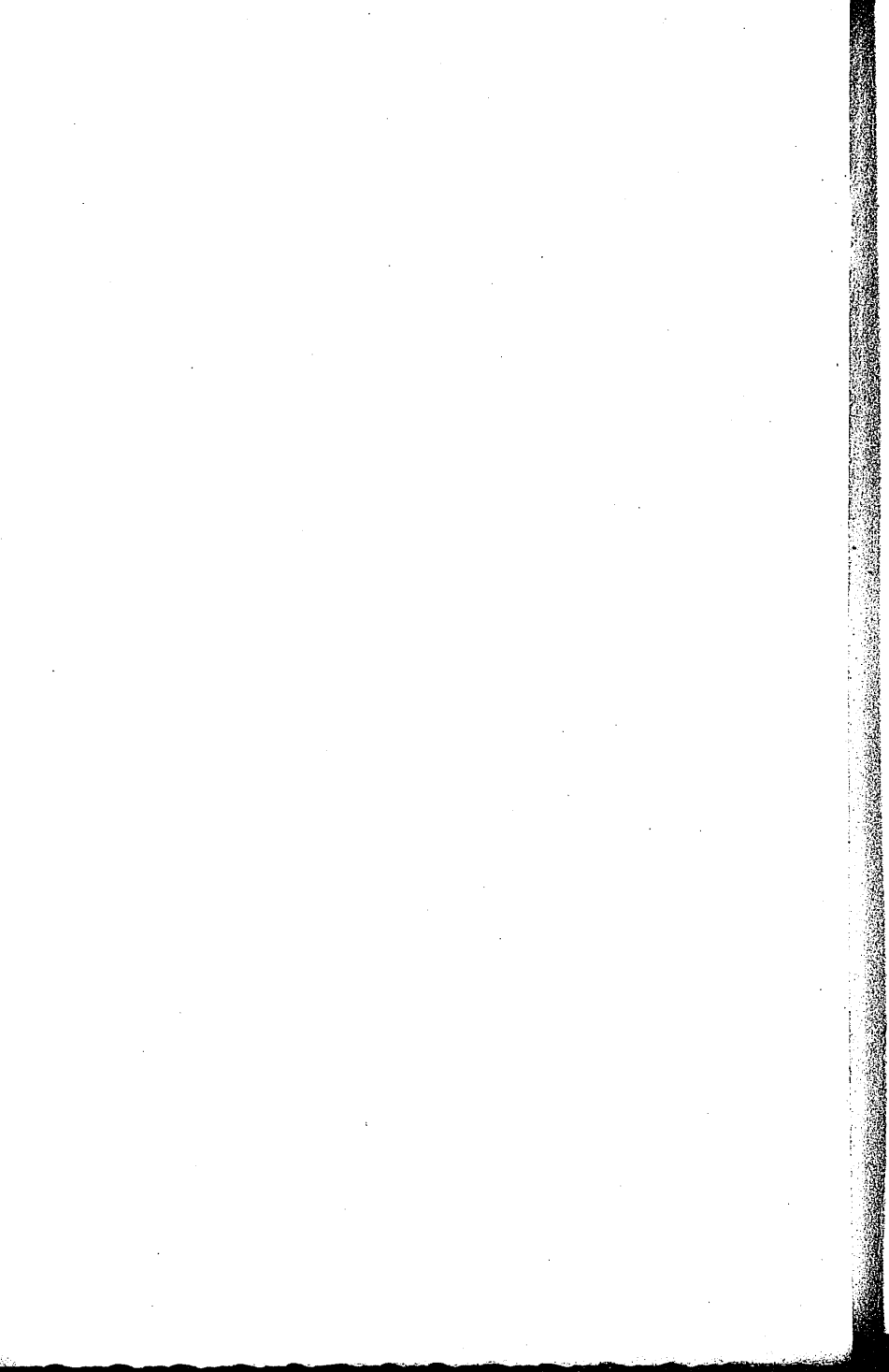
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ST. LUKE AND HIS GOSPEL

ST. LUKE AND HIS GOSPEL

AN INTRODUCTION

BY

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AUTHOR OF

*'Songs of the Jewish Church: An Introduction to the
Study of the Psalms,' &c.*

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PREFACE

THIS volume is an offshoot of the author's study of the Synoptic Problem. The opinions expressed have been slowly formed, and, as the months have passed by, have been strengthened and confirmed. The book is now published with the hope that it will fulfil a useful mission and be helpful to students and readers of the Word of God.

The quotations from the Scriptures are from the Revised Version of the Bible, unless otherwise stated. Repetition has been avoided whenever possible. Occasionally some repetition has been needed to make complete a chain of argument or to present a full-orbed view of evidences required to prove an assertion. Subjects have been discussed more suggestively than exhaustively, or the book would have become too large for popular use. The author trusts, however, that the thoughts expressed are stated with sufficient clearness to be easily understood and appreciated.

Most cordial thanks are hereby tendered to many writers from the reading of whose works helpful information and suggestions have been obtained. Some of these are directly quoted

in the pages that follow. Like the bee, the author has gathered from every flower, and has travelled far, into all sorts of places, in search of the honey desired. Specially would he thank Miss L. Davey, M.A., of London, for her kindness in 'reading' the proof-sheets.

J. T. P.

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St. Luke and His Gospel

CHAPTER I

INTRODUCTORY

The Gospel a picture-gallery—Jesus Christ the central figure—Study of it exercises transforming influence—Gospel full of dramatic vivacity and interest—Duty to learn about Jesus—Some see no Divine element in the Gospel—Alternatives offered—Value of having four Gospels—Purpose not to describe four epochs of Church's history—Analysis of contents—Practical value of the Gospel—St. Luke shows distinct personality.

THE Gospel according to St. Luke is a picture-gallery, in which are portrayed, in varied colours and in divers forms, many persons, places, and events. Yet the central figure in every picture, and the one that makes the whole a unique collection, is Jesus Christ of Nazareth, the Saviour of the World. He is depicted in all the beauty of a perfect character and with the complete sympathy of a true human nature. St. Luke, in his pages, unfolds the Saviour as the Sinless One, and thus presents for our study the greatest moral miracle the world has ever known. Men may admire His

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goodness and His wisdom as shown in His kindly acts ; but it is His holiness, His character, yea, Himself, around which the tendrils of their affection cling.

The more we learn of Jesus the better we know what the Evangelist wishes us to understand ; while the very effort produces a transforming influence in us which leads us to strive to be like Him, to have an intenser affection for Him and a greater devotion in His service. Such has been the experience of the writer ; and what he enjoys he wishes others to possess. This book is not the result of a hasty survey of the subject ; it is the outcome of several years' study and thought. The opinions expressed in these pages have not been hurriedly formed. As the months have passed by, they have been gradually taking shape, until they finally crystallized in the form in which they here receive expression.

The Gospel of St. Luke is one of our greatest treasures : it is a desirable accession to the equipment of the Church ; and it is a praiseworthy exercise to familiarize ourselves with its contents. The whole book is full of dramatic vivacity and interest. One of its greatest attractions is the comprehensive character of its literary forms. It is not a mere collection of details, splendidly worked together into a beautiful piece of mosaic, but a carefully composed volume marked by artistic unity. It

is worthy of our best and most self-denying efforts to understand; for it is a repository in which wisdom and grace meet together, where truth and reality blend in a harmony that thrills the human soul with happiness.

It cannot be otherwise than right that we should endeavour to learn what is the mind of the Master, as the Evangelist unfolds it to us. It is said that one of the admirers of the artist Northcote once asked him how he mixed his colours. 'With brains,' was the unexpected but ready reply. Brains are the very things we may, and ought to, use in our examination of this Gospel; and if our employment of them is sanctified by Divine grace and the presence of the Holy Spirit we shall have visions of which others know nothing, while our knowledge of the Lord Jesus Christ will be improved and increased.

One noteworthy sign of the times in somewhat recent years has been the great efforts expended on the study of the New Testament by those who declined to see in them any Divine element, and who are often impatient with those that differ from them. They have feverishly sought for discrepancies, and have eagerly magnified apparent contradictions, until their bias has become too noticeable to be ignored. Yet their enthusiasm should be a lesson to those who believe in the inspiration of the sacred books. Instead of wasting precious

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time in seeking unimportant inaccuracies in trivial details, let us note the many evidences there are of that spiritual discernment which is the true indication of their Divine origin. By patient and painstaking research, and a comparative examination of the different Gospels, we shall find that the human and Divine elements so blend together that harmony everywhere reigns supreme.

The alternatives for the teaching of Jesus, as it is disclosed in this memoir of Him, offered by those who try to belittle Christianity, show clearly how great is the value of our Gospel. Christianity is essentially the religion of the people; and through its influence the elevation of the masses has been going forward, slowly, perhaps, but surely, for very many years. We sometimes wonder what would happen were the religion of Jesus to be withdrawn from the earth for any lengthened period, afterwards to reappear, like a river that loses itself in the sand and emerges farther down its course. Such an experience is too terrible to contemplate; but even the thought of it should lead us to appreciate the blessing we enjoy in possessing our holy religion.

The value of having four presentations of the earthly life of the Christ is that we thus possess a fourfold testimony instead of one. They are not a complete record of the Saviour's life and work; but for all practical purposes

they are enough. Their purpose is not to reveal four different epochs of the Church's early life, nor yet four distinct parties in the Church. Each writer adds something to our common stock of knowledge by narrating incidents omitted by the others. Each unfolds one aspect of the Saviour's glory as it has been impressed upon him by the Spirit of God. Each, from a different standpoint, emphasizes a specific truth ; and the whole together gives us a full-orbed view of the unique character of our Lord. The emblems used by the early Church to describe the Gospels indicate clearly their view on this matter. One learned divine compares them to four great trumpets, unitedly sending out their summons to the four corners of the earth, to gather together into a holy unity of faith all who believe in Jesus to the saving of their souls.

In order that the reader may have a comprehensive conception of the contents of the Gospel according to St. Luke, we have divided its material into nine portions. There is seldom any question as to where one section ends and another begins.

- I. The Proem, i. 1-i. 4.
- II. The Narrative of the Infancy,
i. 5-ii. 52.
- III. The Preparation for the Ministry,
iii. 1-iv. 13.

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- IV. The Appearance in Galilee as Messiah, iv. 14–ix. 50.
- V. The Ministry in Peræa and its Neighbourhood, ix. 51–xviii. 14.
- VI. The Journey to Jerusalem, xviii. 15–xix. 48.
- VII. The Ministry in Jerusalem, xx. 1–xxi. 38.
- VIII. The Passion, xxii. 1–xxiii. 56.
- IX. The Resurrection and Ascension, xxiv.

In practical results the study of this Gospel should yield many blessings to the devout student. It gives to us the greatest number of details of the Saviour's life of any of the Gospels, and yet it is clear that its purpose is greater and more far reaching than that. The writer does not wish merely to gratify our sense of beauty or our taste for method, but to evoke our heart's affection for the Saviour, and to lead us, by a contemplation of the character of Jesus, to consecrate ourselves to His service; and so to tread in His footprints, that we may become changed into His image and ultimately be made meet for the inheritance of the saints in light. We are to be obedient to our parents, as our Lord was at Nazareth; we are to pray to our Heavenly Father, as He did at Mount Hermon and elsewhere; we are to go about doing good, as He did everywhere He went and whenever a suitable opportunity presented itself.

The Gospel was first written for the benefit of Theophilus, but the whole world has been enriched by its pages. From him the rays of truth have streamed forth, and they that sat in darkness have seen a great light. The Son of Righteousness has shone forth, displaying His beams divine and dispersing the clouds of doubt and gloom in human hearts; and the rays of that Light must continue to extend more and more, until all mankind shall know Him for whose glory this Gospel was written.

Many books have been written on the Gospel according to St. Luke, and doubtless many more will be penned. We place this 'Introduction' between them, trusting that it will, in the good order of Divine Providence, be made serviceable to students of Holy Writ. The author has striven to show that St. Luke had a distinct personality, and that his Gospel is worthy of being regarded as an original production. Should he succeed in leading the reader to take a more intelligent interest and to understand, in any degree better than he has previously done, this portion of the Sacred Scriptures, he will be amply rewarded. And to God be all the praise!

CHAPTER II

AUTHORSHIP OF THE GOSPEL

No Gospel contains author's name—St. Luke the author—Why not St. Paul?—Internal evidence points to St. Luke—Marks of Pauline influence—The Gospel and Acts of the Apostles had one writer—Early Church view—Title as evidence—Patristic proofs of authorship—St. Luke qualified for task of authorship—Liberal conceptions—Appropriate language—Indicates careful composition.

AN interesting factor in the study of the Gospels is that not one of them contains the name of its writer. Many reasons have been suggested why this is so. Probably the correct one is found in the thought that it is more important that readers should be interested in the message rather than the messenger. If, however, the writer of this Gospel can be identified with the companion of Cleopas, both of whom were travelling from Jerusalem to Emmaus on the day of Christ's resurrection, and to whom our Lord revealed Himself after they had partaken of supper, then we have in each of the Gospels a clue to their separate writers.

Exception has been taken to this view on the plea that it is not in accord with what St. Luke

says in his preface. But he does not there differentiate himself from witnesses of our Lord's words and deeds, but from those that 'from the beginning were eyewitnesses.' This is a distinction with a difference that to us may mean much. Here we have an indication as to the personality of the writer. Just as we see Matthew in the publican whom Jesus called to His service; Mark in the 'certain young man' who fled from Gethsemane, leaving his garment behind him; and John in the disciple that, at the Feast of the Passover, was leaning on Jesus' breast; so in Luke we discern the companion of Cleopas to whom was given the unspeakable privilege of listening while his risen Master interpreted to them in all the Scriptures the things concerning Himself' (xxiv. 27).

It has been affirmed that St. Luke is not the author of the Gospel that is now called by his name. Dr. Davidson,¹ while admitting that the Gospel and the Acts of the Apostles proceeded from the same hand, affirms 'but it was not Luke's.' Sir W. M. Ramsay tells us how, for a time, he had accepted the theory of double authorship, until his researches led him to believe that it was 'impossible to divide Luke's history into parts.'² Some writers wish to impress upon us the view that St. Paul himself

¹ *Introduction to the Study of the New Testament*, i., p. 449.

² *Was Christ born in Bethlehem?* p. 36.

was the author. Holtzmann gives about two hundred expressions (words and phrases) that are common to the Gospel and also to St. Paul's writings, and yet are not used by other New Testament writers. From this alleged correspondence in vocabulary and syntax the deduction has been made that St. Paul wrote the whole. This kind of evidence, however, is not at all conclusive. St. Paul and St. Luke both had a classical education, while the friendship that existed between them would account for much of the similarity of language. Moreover, the 'we' sections in the 'Acts' are absolutely fatal to any theory that would make St. Paul the writer of the Gospel.

It is evident, however, that the third Gospel was written by some one intimate with St. Paul, and one that belonged to what is termed his school of thought. Some writers, such as Baur and Volkmar, go so far as to regard it as merely a party book intended to exalt the apostle and combat Jewish Christianity. This theory is sufficiently disproved by the many kindly references in the Gospel to Jewish customs and to the fulfilment of Jewish scriptures. Irenaeus tells us 'that Paul's follower Luke put in a book the Gospel preached by him.' This quotation gives to us the idea of how the early Church viewed the subject. St. Luke was the author of the third Gospel, but his close companionship with St. Paul had greatly influenced

the way he unfolded the truth as it is in Jesus. Had the members of the early Church believed otherwise they would never have permitted the name of a comparatively obscure disciple to remain as the author of this Gospel. No purpose would have been served and nothing gained by any such proceeding.

The internal evidences indicate that the writer of the Gospel had been on most friendly terms with St. Paul. They had lived together, journeyed together, and had so much in common that it would have been cause for suspicion had the writings of one been free from all expressions used by the other. We are therefore quite prepared to find in the Gospel marks of Pauline influence. The phrase, e.g. $\mu\eta\ \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$ (But far be it from me), is used by St. Paul some thirteen times, and once by St. Luke. This is in xx. 16, and is the only instance where it is used outside of the Pauline epistles. In xxiv. 34 we are told that the Lord, after His resurrection, appeared to Simon. This is the only place in the four Gospels where this appearance is mentioned; yet in 1 Cor. xv. 5 we have the statement made, and from its position we learn its great importance in the mind of St. Paul, that after His resurrection Christ appeared to Cephas. This coincidence between the two writings points to a common source, and indicates the influence of one writer upon the other. It also confirms our contention that this Gospel came

from the pen of one who was intimate with St. Paul. Moreover, the presentation of a free and full salvation is expressed in Pauline form, while at the same time it makes known the mind of the Master in relation to this supreme truth.

It is usually admitted that the writer of the Gospel also wrote the Acts of the Apostles. If we compare the prefaces to the two books this truth will be apparent. St. Luke's style and diction, with their peculiarities and characteristics (about which we shall have more to say in Chapter V), are to be found in both books. Then the medical expressions scattered throughout the two volumes, while they are not an infallible proof as to authorship—for St. Paul may have had another medical attendant—yet they lead us naturally to think, and to think only, of 'Luke the beloved physician.' So our belief is strengthened that he was the writer of both books. It is now generally conceded that the person to whom the volumes are dedicated, and the character of the language employed, point to similarity of origin, and lead to the conclusion that the same person was the writer of both. Mr. Henry J. Cadbury, in his recent work, *The Style and Literary Method of Luke*, states there are two assumptions which have been 'all but universally accepted by competent scholars, and both of them have been justified by the fresh study of the linguistic evidence. The first is the assumption that the

third Gospel and the Acts of the Apostles were the work of the same author, approximately in their present form.'

We conclude, then, that St. Luke was the writer of the Gospel that goes by his name. The early Church believed this, and the evidences we possess go to confirm this view. The title affixed certainly represents the universal belief of the Church at an early date¹: the force of which fact must not be ignored. From the time of Justin Martyr and onwards so many references to events in the life of our Lord, only narrated in this Gospel, are made in Patristic writings that have come down to us from the second and beginning of the third centuries that no one can reasonably doubt that the apostolic fathers were acquainted with this book and looked upon the 'beloved physician' and 'fellow labourer' of St. Paul as its author.

The voice of antiquity speaks with no hesitant or tremulous tones on this subject. By the end of the second century the statement that St. Luke was the author of the third Gospel was accepted as unquestionable. It has been suggested that the words in the first epistle to Timothy (v. 18), 'For the Scripture saith . . . The labourer is worthy of his hire,' were evoked by the same words found in St. Luke (x. 7). This idea is feasible, as the two writers were so friendly, and the Gospel was written before the

¹ *New Testament Writers and Their Messages*, p. 25.

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epistle. The objection to its acceptance, however, is in the thought that, at so early a date, the Gospel would hardly be regarded as Scripture, unless indeed by that time it was read in church services as such. Dr. Dods¹ affirms that it is probable that Clement of Rome had seen our Gospel. Clement was bishop of that city and flourished A.D. 80–100. Ignatius, who was Bishop of Antioch A.D. 90–115; Polycarp, said to have known St. John, and to have been appointed by him Bishop of Smyrna; as also the writer of the Didache, may have known this Gospel; but of this we have no certain knowledge. They quote the Acts of the Apostles, from which fact we opine they would know the Gospel: for its opening statement would lead them to seek that acquaintance.

Marcion (A.D. 140), a son of the Bishop of Sinope in Pontus, was a Gnostic. He formed his own Canon of the New Testament, in which an abridged and mutilated form of the Gospel according to St. Luke occupied a prominent place. His action is thus an early evidence of the existence of this Gospel. Justin Martyr, who flourished about A.D. 130–160, has many references to our Gospel. Tatian, the Assyrian, and pupil of Justin Martyr, who was midway between him and Clement of Alexandria, includes St. Luke's Gospel in his *Harmony*, the 'Diatessaron.' The *Muratorian Fragment*

¹ *Introduction to New Testament*, p. 33.

describes it as the work of 'Luke the Physician whom Paul received among his followers.' This is the first time we find the Gospel expressly declared to be the work of St. Luke. Its date is about A.D. 170. The Ebionite author of the Clementine *Homilies*, the date of which is also about A.D. 170, quotes from the Gospel according to St. Luke several times; and the first book of the Clementine *Recognitions* contains internal evidence that the author knew and used this Gospel.

The other writers that are earliest to mention the name of St. Luke in connexion with this Gospel are Irenaeus, Tertullian, and Clement of Alexandria. Irenaeus flourished about A.D. 177-202, and quotes St. Luke about eighty times. He tells us 'that Luke the follower of Paul set down in a book the gospel preached by him.' Dr. C. R. Gregory points out¹ that the Gospel of St. Luke was largely used in the days of Irenaeus. He says, 'It was a fuller and more attractive book than Mark.' Tertullian, the father of Latin theology (A.D. 190-214), quotes St. Luke several times. He says, 'Not only in the churches founded by the Apostles, but in all those which are united to them in the bond of the Christian mystery, this Gospel of Luke has been received without contradiction from the moment of its publication.'

¹ *Canon and Text of the New Testament*, p. 171.

Origen, who was born at Alexandria A.D. 185, affirms that St. Paul referred to our Gospel in terms of commendation. In his work *Contra Celsum* we learn that the latter knew about the Gospel, for he speaks of the genealogy of Christ being traced back to Adam. The apologies of Apollinaris refer clearly to the Gospels of St. Luke and St. John, and the celebrated Valentinian Heracleon was probably the first writer to give the world a commentary on a book of scripture. He wrote one on St. Luke. Clement of Alexandria also hands down to us a few comments of his own on St. Luke. From the above outline of proof it will be seen that the weight of evidence is so great that no reasonable doubt can exist as to who was the author of this Gospel.

St. Luke was eminently qualified for the task of writing 'in order' 'the course of all things accurately from the first.' He was both competent and honest in his use of all the helps that were at his disposal. We know that intellectually he was a trained man. He had received a liberal education, while his travels with the apostle had broadened his general outlook. These facts may be illustrated in a twofold way. 1. *Superiority of conception* over the other Synoptists. We find in this Gospel, expressed in suitable language as the teaching of our Lord Jesus Christ, the abolition of the Mosaic law and universal salvation for all men,

whether they be Jews or Gentiles; also the essential humanity of our Lord, as it is unfolded in a pure and normal development, making it thereby clear that man may enter into perfect union with God in the person of His beloved Son. 2. *Superiority of language.* He was a Greek scholar, as we gather from the idioms of that tongue that are fairly plentiful in his pages. When compared with the writers of the other Gospels, his choice of the more correct word to express the thoughts of his Master is clearly apparent. Take, e.g. the verse (Matt. ix. 12, Mark ii. 17) where we read (οἱ ἰσχυρότεροι), 'They that are strong' have no need of a physician. In Luke v. 31 we read (οἱ ὑγιαίνοντες), 'They that are well.' Whether these expressions be independent translations of the same Aramaic word or not, we must conclude that St. Luke's phrase is the better and more correct one. Many illustrations of this thought might be adduced, but the studious reader will find them for himself. As an evidence of the presence of classical expressions in the Gospel we may take ἐπάρασσα φωνήν in xi. 27, which is peculiar in the New Testament to St. Luke's writings.

Besides being a cultured man, St. Luke possessed another mark of fitness for writing this Gospel that is worthy of being noted. His acquaintance with the Septuagint translation of the Old Testament Scriptures was by no

means small, judging from the many quotations he makes from it. Students can obtain illustrations from Dr. Guilemard's useful volume, *Hebraisms in the Greek Testament*. Being a Gentile, he would be freed from the narrow conceptions of Jewish faith and ritual that might have marred the complete usefulness of his presentation of the Saviour's life and teaching.

This Gospel shows a good knowledge of the growth and development of the early Church. As the companion of St. Paul, and one privileged to meet the apostles and many prominent members of the early Church at Jerusalem and elsewhere, St. Luke would enjoy experiences that eminently fitted him to be the author of the third Gospel. It is to him we owe the record of many events, such as the visit of the magi, the mission of the seventy, and the call of Zacchaeus, of which otherwise we should have been in complete ignorance; while two or three sets of parables, where in St. Matthew and St. Mark we have evidence of systematic arrangement, we possess in St. Luke the natural order.

In v. 3 of chapter one we have nothing that either implies or excludes inspiration, yet we may safely conclude that St. Luke was helped by the Holy Spirit in completing his Gospel. It is difficult to understand the attitude of a Christian minister, and withal a Professor of

Divinity, in one of our foremost British Universities affirming¹ that St. Luke, when relating that certain precepts were uttered by Jesus Christ, 'might have used his own imagination'; and that he copied from a document the material in which he 'transformed into a narrative of travel so as to fit it for inclusion in a work of history.' It has been objected that the fact that variations are found in the synoptic writings is incompatible with the theory of inspiration.

We regard these variations, however, as proving the very reverse, being an illustration of the Scripture, which says, 'There are diversities of gifts, but the same Spirit' (1 Cor. xii. 4). Our Lord Jesus Christ, before He left His disciples, promised them the gift of the Holy Ghost to guide them into all truth, to teach them all things, and to bring to their remembrance all that He had said unto them (John xiv. 25, 26). While St. Luke would doubtless use every means that common sense and his peculiar circumstances might demand for the right use of what was thus recalled to his mind, yet the inspiration of the Spirit that he enjoyed would be a very real and helpful experience. Hence he is a guide who may be safely followed.

This Gospel was dedicated to a person whom the writer names 'most excellent Theophilus': a name that we regard as referring to a real

¹ *The Gospel as Historical Documents*, pp. 229, 230.

person and not merely an ideal conception that existed in the mind of the writer. So this Gospel is carefully composed, and relates incidents of the Redeemer's life in such a way as fully to satisfy the longing for instruction manifested by this illustrious new convert. St. Luke draws an interesting picture of the birth of Jesus; he reveals the nature and unfolds the character of our Lord's teaching; he refers to many historical facts, such as the census of Quirinius and the jurisdiction of Pilate and Herod; and he shows how the Church had grown in numbers and influence from the nativity to the ascension of Christ. No one among the immediate helpers of St. Paul was better able to do this work than St. Luke, and we can easily believe that the great apostle would encourage his beloved physician to undertake the task and to bring it to a successful conclusion.

CHAPTER III

PERSONALITY OF THE AUTHOR

In New Testament three distinct references—Was Luke a pet name?—Native of Antioch—Jerome's statement—St. Luke was a physician—Not a manumitted slave—His training fitted him for authorship—Medical expressions—St. Luke a great historian—Internal evidences prove his credibility—A litterateur—A converted man—A literary artist—Was of kindly disposition—Had no grudge against the twelve apostles.

ABOUT St. Luke little is said in the New Testament. There are not many direct references to him. His name is mentioned only in three places. It may be significant that in each case it is mentioned in connexion with St. Mark. In Col. iv. 14 he is designated 'the beloved physician'; in 2 Tim. iv. 11 he is declared to have been alone with St. Paul; and in Philemon 24 he is called 'my fellow worker.' By some writers he has been identified with Lucius of Cyrene (Acts xiii. 1); but there is no evidence to support this theory. Lucas is an abbreviation, not of Lucius, but of Lucanus. Others, again, would have us believe that he is the same person as Silas of the Acts of the

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Apostles and Silvanus of the Epistles of St. Paul. It is suggested that the writer of the 'Acts' had such intimate knowledge of Silas that we must conclude he was speaking of himself; and, further, that we never find the two in the same place together, or referred to in any of the Epistles as together. This ingenious attempt at identification has so far met with little or no acceptance among scholars. Λουᾶς is a contraction of Λουκανός. McLachlan, in his recent work,¹ points out that the name Λουᾶς belongs to a class of pet names, and he asks, 'Is it too much to suppose that Paul coined the "pet name" for his young friend, and that the very name of the author of the third Gospel and of "Acts," with which we are familiar, is one evidence of apostolic regard for him?'

By Eusebius we are told that St. Luke was a native of Antioch, which Josephus calls the third city of the empire. If this be so, it enables us to account for the spirited manner in which, out of a full heart, and with the inspiration of happy recollections, he relates (xi. 20-24) the foundation of the Church in that city. The high degree of classical culture shown, e.g. in the proem of the Gospel, proves the Hellenic origin of the author. Comparing Col. iv. 11 with verse 14 already mentioned, we are shut up to the conclusion that he was a

¹ *St. Luke : The Man and His Work*, p. 213.

Gentile Christian. Chrysostom and Jerome¹ write of him as being the one to whom St. Paul refers (2 Cor. viii. 18) as 'the brother whose praise is in the Gospel throughout all the churches.' He may have been one of the 'certain Greeks that went up to worship at the feast' (John xii. 20); and it is probable that he was the companion of Cleopas (xxiv. 18) when together they journeyed to Emmaus after the resurrection of Jesus. He shows himself a true Greek when, as Dr. Ramsay points out, he speaks of the Maltese as barbarians, and himself exhibits the true Greek feeling for the sea.

It has been affirmed² by S. C. Carpenter that St. Luke by origin was a Philippian. But the words of Eusebius are contrary to this view, while the way St. Luke emphasizes the importance of Antioch, in the history and development of the Church, indicates his own interest in that city. Perhaps the true solution of the problem is found in the conception that he was born at Antioch, but followed his profession at Philippi. In the interval referred to, as between Acts xvi. 17 and xx. 5, he would doubtless practise medicine at Philippi: for the double purpose of meeting his expenses and being useful in extending the cause now so dear to his heart. Antioch is not far from

¹ *Hastings' Dictionary of the Bible*, p. 557.

² *Christianity according to St. Luke*, p. 20.

Tarsus, the birthplace of St. Paul. In this city there was a medical school. It is not impossible that St. Paul made the acquaintance of St. Luke during the latter's student days. Hence Sir W. M. Ramsay makes the interesting suggestion¹ that St. Luke was the 'Man of Macedonia' whom, having seen in the streets of Troas by day, St. Paul was so deeply impressed thereby that he dreamt about him at night.

St. Luke was a physician. The medical terms used and the medical point of view discernible in the Gospel evidence the professional interest of a medical man. It was this profession probably which first brought him into touch with St. Paul at Troas, when the malady from which the latter suffered troubled him so much that he had to call in a doctor. St. Luke accompanied the Apostle on his second missionary journey as far as Philippi. Six years afterwards we find him going with St. Paul on his third missionary journey. It would seem as if, after they left Philippi together they were inseparable and congenial companions. Then he attended him not only as a doctor, but in a close personal friendship, on his way to Rome, and was with him to assist and comfort him during his second captivity. It was because of this that St. Paul refers to St. Luke in Col. iv. 14 as 'the physician, the

² *St. Paul, the Roman Citizen*, p. 15.

beloved one.' St. Luke was probably the last of the habitual companions who remained with the Apostle, and he continued faithful to him until he received his crown of martyrdom.

A custom obtained among Greeks and Romans of educating some of their slaves in the science of medicine; and afterwards, when they were able to practise their profession, bestow upon them their freedom for services they would render. It has been supposed by some that St. Luke was one of these freedmen. The name of Theophilus has been mentioned in this connexion as the one who had given our author his freedom. Such a thing is possible, but we have no evidence of it—not even a suggestion throughout all his writings. All physicians were not manumitted slaves, and we see no reason for affirming that St. Luke was one, especially as all we know of him points to an opposite conclusion.

In the pages of our third Gospel we meet with many evidences of the professional calling of its writer. Some of these expressions will be found in Chapter V, on 'Style.' His training for the position of physician would lead him to cultivate the observant eye and to pay attention to details. Hence we find that in his descriptions of miracles we have fuller accounts than are given by the other Synoptists; while proceeding from the known to the unknown, he strives to find out not only the nature but

also the cause of the disease about which he writes. We have another touch due to the observant physician in xii. 38 (peculiar to St. Luke), as Dr. Sauter of Aberdeen has pointed out.

That he was influenced by his profession in his references to cases of healing may be seen from the following illustrations. The commission of Jesus Christ to the seventy, when He sent them forth, is recorded in these words : 'He sent them forth to preach the kingdom of God and to heal the sick.' The fever from which the mother of Peter's wife suffered is said to be 'a great fever,' according to a distinction by which Galen tells us fevers were distinguished. The word used by our author to describe the palsied man (as we have shown) was the correct technical term, and a better one than was used by the other Synoptists.

The leper is described (v. 12), and only so described by St. Luke, as 'full of leprosy'—evidently a description in harmony with medical language. When Peter, at the time of Christ's arrest, cut off the ear of the high priest's servant, 'Jesus answered and said' (xxii. 51), 'Suffer ye thus far ; and He touched his ear and healed him.' This incident is beautifully expressed, and just as a physician would have done it. In this connexion we may notice our Lord's unique words of comfort to those in sorrow, given by St. Luke alone (xxi. 28),

‘When these things begin to come to pass, look up, and lift up your heads: because your redemption draweth nigh.’

St. Luke was also a great historian. He is the earliest historian, and probably the first writer, who showed the relation of Christianity to imperial history, indicating how the development of one proceeded along the lines of the other. The historical character of the Gospel is expressly affirmed in the preface; while in the latter part we meet with many statements of historical detail. St. Luke teaches clearly that Jesus Christ has enriched the stream of human life with a divine infusion, thereby uplifting and ennobling the human race. The Gospel is not a mere medley of material put together anyhow, but a carefully chosen series of incidents narrated according to a previously arranged plan and purpose. His programme has been sustained in its three main terms, for he wrote fully ($\pi\acute{\alpha}\sigma\iota\nu$ = all things), accurately ($\acute{\alpha}\kappa\rho\iota\beta\acute{\omega}\varsigma$ = exactly), and with continuity ($\kappa\alpha\theta\epsilon\xi\eta\varsigma$ = in order).

We conclude, then, that St. Luke was a critical historian. He was not satisfied with what had previously been written, so he determined to produce something better and quite trustworthy. He is at once credible and honest. He does not invent incidents. He had such a large amount of information that such a course was quite unnecessary, while it would be

incompatible with his own character and the purpose he had in view at the time when he was writing. Irenaeus proves his credibility from the idea that the composition of the Gospel had been entrusted to him by St. Paul. We would rather point to the internal evidences. The record (ii. 24) of Mary's offering of a sacrifice for her purification is a strong proof that the historical statement had its foundation in fact. The story of what occurred in the country of the Gerasenes, as told in the eighth chapter, as well as that of the healing of a woman which had a spirit of infirmity eighteen years, as narrated in the thirteenth chapter, both contain so many details that we cannot do otherwise than acknowledge their writer to be a true and trustworthy historian.

St. Luke was an educated man. He was well acquainted with the language and literature of Greece, and had some knowledge of the languages of Rome and Palestine. Dr. Stanton, speaking of his general Greek culture, says,¹ that it was almost 'alone among the New Testament writers.' The late Dr. J. H. Moulton refers to him in his *Grammar of the New Testament Greek* as 'the only *litterateur* among the authors of New Testament books'; and Wendland recognizes 'a Greek proverbial expression' in the words of the unjust steward (xvi. 3),

¹ *The Gospels as Historical Documents*, II, 262.

σκάπτειν οὐκ ἰσχύω (I have not strength to dig). The status enjoyed at the time by the city in which St. Luke was born would afford him opportunities of gaining knowledge that few other places would possess. 'Here East and West met, and Hellenism mingled with Orientalism.' St. Luke was also familiar with the Septuagint, as his many quotations show. Dean Farrar, in his Cambridge Greek Testament (p. xxxvii.), gives a number of the words he uses. Scholars have detected a few Latinisms in his Gospel, and some Aramaisms. The use of the latter would be due to his sources. His preservation of the Aramaic idiom Dr. Moulton attributes to 'his desire for accuracy being superior to his love of good Greek.' The ten Lucan hymns of the Nativity were probably translated by him from the Hebrew. Some of the most precious elements of his Gospel are due to his work as a translator. It is, however, as a story-teller that we see St. Luke at his best; and in the unique narratives that he has given us in his Gospel we have many revelations of his own personality.

It is important that we remember St. Luke was a converted man. We are afraid some writers have forgotten this truth, or surely they would not have employed some of the language they have used concerning him. It would throw much light upon many things if we had definite information concerning the

conversion of the Evangelist ; but for some wise reason he takes the fact for granted and says nothing about its details. He was most likely a convert of St. Paul, though we have no distinct statement to that effect ; and the latter never uses expressions concerning him that he does towards others whom he had been instrumental in leading to the Saviour. But from their subsequent relations it does not seem improbable. St. Luke entertained a great admiration for the Apostle—an admiration that had ripened into affection and led to a lifelong friendship. His conversion may have taken place towards the close of some sickness that St. Paul had, due to his ‘thorn in the flesh.’ St. Luke attended him as his medical adviser. Gradually the patience and faith of the sufferer won the heart and sympathy of the physician. The result was the latter accepted the faith of Jesus Christ ; and, on his profession thereof, he was received as a member of the local church.

The study of St. Luke’s conversion helped probably in clearing up a difficulty in relation to what the Authorized Version and the Revised Version both say concerning Mnason of Cyprus as host to St. Paul and his companion (Acts xxi. 16). To the text, as we possess it, the Codex Bezae (D) adds ‘in a certain village.’ This does away with the necessity of making the travellers go a distance of some sixty-eight miles in one day ; also taking Mnason with

them from Caesarea to Jerusalem that he might there act as their host. But further, as they spent the night 'in a certain village' it would give St. Luke an opportunity to renew his friendship with one who had previously instructed him in Christian principles and so helped to bring about his conversion.

There are several beautiful passages in the Gospel according to St. Luke which show us that he was no mean word-painter. The inimitable grace of many of his narratives, instead of proving that they are legends, as some affirm, indicate clearly that their writer was truly inspired. Who can read, e.g. the wonderful stories connected with the birth of the Saviour, as told by St. Luke, without feeling that we have in them, not 'materialistic inventions,' but exquisitely classical illustrations of Divine Providence in human affairs?

There is a legend of somewhat ancient date that states he was also a painter of pictures. Theodorus Lector, a reader in the Church at Constantinople in the sixth century, tells us that the Empress Eudoxia found at Jerusalem a picture of the Virgin Mary painted by St. Luke, which she sent to her daughter Pulcheria, the wife of Theodosius II. Dr. Plummer says¹ that this picture was brought to Venice; also that in the church of St. Maria Maggiore at Rome in the Capella Paolina is a very ancient

¹ *International Critical Commentary : St. Luke*, p. xxii.

picture of the Virgin Mary, said to have been painted by St. Luke. Vicephonia Callistus, of the fourteenth century, declares that St. Luke was a painter of no mean skill. His ability at word painting may have led to legends concerning his picture painting. Of this we may rest assured, that his influence has been great upon Christian art, of which by some he has been regarded as the founder.

St. Luke was of a kindly disposition, as is evidenced from the close relationship that existed between him and St. Paul. So greatly had he endeared himself to the Apostle that he became essential to his physical welfare, as well as to his spiritual fellowship. The Apostle may have chosen him to be his companion as much for his bright genial nature as for his skill in medicine. He suffered greatly from his 'thorn in the flesh'; and as all suffering depresses the spirits, St. Paul would find the benefit of having a cheerful comrade near him. Now St. Luke appears to have had such a character: one both gentle and cheerful.

His sympathetic nature is seen in that among the synoptic writers he alone gives to us the story of the raising of the Widow of Nain's son; and very tenderly does he say that he was the only son of his mother, and she was a widow (vii. 12). He alone records our Lord's prayer for His murderers: 'Father, forgive them, for

they know not what they do'; and it is from him alone that we learn that the lunatic boy, who was healed by the Saviour, was the only son of his mother. Joy also was characteristic of St. Luke. His Gospel begins with it in the joy promised by the angel to Zacharias (i. 14); joy runs through its pages more than through any other Gospel, and is seen in such words as ἀγαλλίασις, εὐφραίνω, χαίρω, and, συγχαίρω which, as Harnack points out,¹ in the Gospels are exclusively Lucan; and with joy the Gospel is brought to a close as the disciples return (xxiv. 52) to Jerusalem 'with great joy.'

It has been said by Baur and others that St. Luke had a grudge against the twelve apostles; and that whenever an opportunity presented itself he showed his animus against them. We believe, however, that facts point in the opposite direction. Whenever he could he tones down our Lord's rebukes to them, and he omits anything that might have been inserted derogatory to them. If he had wished to depreciate the twelve, he would hardly have pictured so fully as he does (vi. 12-16) the solemn way in which the Master had chosen them to be His disciples. He would not have made reference to the gracious promise of Jesus Christ that they should hereafter sit on thrones judging the twelve tribes of Israel; neither would he have excused their heaviness in

¹ *Sayings of Jesus* (Eng. Tr.), p. 93.

Gethsemane, on the last evening spent with Him, by saying they were 'sleeping for sorrow' (xxii. 45). We must remember that, while the other Synoptists refer to the shameful flight of the Apostles from Gethsemane when our Lord was arrested, St. Luke says nothing about it; but when, a little before, Jesus sent two of His disciples to make ready the Passover, St. Luke tells us that the trusted messengers were Peter and John (xxii. 8); and he is alone in making this statement, for St. Matthew and St. Mark are both alike silent concerning it. A careful study of the Gospel according to St. Luke proves that he had no animus against the twelve, and that such a view arises from a wrong conception of his character and a false exegesis of his words.

CHAPTER IV

SOURCES OF THE GOSPEL

Variety of opinions—Did St. Luke copy from St. Matthew and St. Mark?—Oral and written sources—Oral the common basis—Jewish custom of memorizing—Written documents—Ur-Mark, Proto-Mark, Deutero-Mark—Q, the Oracles, St. Mark—The Great Omission—Was Mary a source?—Influence of St. Paul—An Aramaic source—Amount of independent material—St. Luke used the best sources—An original writer—No mere copyist—Style and diction evidence of individuality.

ON this subject we meet with quite a variety of opinions which lead to all sorts of conclusions. The analysis of St. Luke's sources is not accomplished without difficulty; yet higher criticism is useful in enabling us to arrive at the nearest possible approach to truth. Some writers affirm that the inquiry yields little or no profit, therefore it is best left alone. Others go to the opposite pole of thought, and suggest so many sources, the names of which have no practical meaning, that the reader is simply bewildered. On this subject there is need for great care in theorizing. Clearness of thought, soundness of judgement and accuracy of statement are

all essential to a right understanding of it. What Prof. Ramsay says, when writing about the 'Acts of the Apostles,' is true here: 'Where a simple theory of origin can be shown to hold together properly, complicated theories must give way to it.' The weakness of all these theories is that they seek to minimize the individuality and originality of the author. What we now possess as the Gospel is substantially what the Evangelist first wrote; and its contents are more likely to be correct than the suggested improvements that are offered in their place.

It has been affirmed that because there are statements in our Gospel that are also to be found in St. Matthew and St. Mark, therefore St. Luke practically copied all his information from these Gospels. Such a deduction, however, is not logically necessary. Dr. Salmon affirms¹ that 'Matthew and Luke show every sign of being quite independent of each other.' The Rev. Arthur Wright says,² 'I hold it to be quite certain that none of the Synoptists was acquainted with the written Gospel of his fellows.' Without going so far as this statement, we may yet remember that biographies of some one individual written by different authors would naturally contain similar matter. No other result ought to be expected either in

¹ *Historical Introduction to New Testament*, p. 125.

² *Synopsis in Greek*, p. xiii.

the Synoptic Gospels or elsewhere. Again, eyewitnesses of the one and the same event, when retailing its details to others, would be likely to use expressions resembling each other in character. That there is a certain similarity is therefore to be expected. Instead of being regarded as an indication that one writer copied from the other, this similarity is an evidence that the testimony of each harmonizes with that of the other.

In the preface to his Gospel St. Luke affirms two things: first, that many had written accounts of the matters believed by the early Christians; and secondly, that he himself was writing carefully, and in orderly fashion, out of the fullness of his knowledge because he had traced the course of all things accurately from the first. Some higher critics have written, in reference to St. Luke and his Gospel, as if he had followed, and often copied verbatim, certain documents that he had at his disposal to use. Such theories, however, have no foundation in fact. They are refuted by the uniformity of style and diction which pervades the whole book. The Lucan form of sentences and vocabulary are so strongly marked that we must acknowledge the Evangelist is telling the story in his own way. The Gospel comes to us as the result of his own research work and study.

Referring to the many who had drawn up

narratives concerning what was believed by the early Christians, St. Luke does not tell us whether the facts were handed down orally or in writing; but we may safely conclude that his sources included both kinds of communication. The sayings and actions of our Lord appear to have formed the kernel of what is termed 'oral tradition.' These were taught by word of mouth to the first members of the Church by the Apostles and other eyewitnesses. It may be that catechists were employed and trained for the specific work of reciting to all that would listen to the story, which they had carefully learned by heart, of the Saviour's life and passion. Thus the facts concerning the life of Jesus became fixed; they were gradually connected by their various relations, and then placed in their chronological or literary positions. This oral teaching of the Apostles was without doubt the common basis of all the Synoptic Gospels. Schmiedel affirms that unquestionably the formation of a gospel narrative was oral in its beginning. St. Luke would receive much of his information through this channel. The Gospel is thus seen to be a growth rather than a creation. As the Church increased, the words and deeds of our Lord which were found to be most helpful and representative were chosen, and afterwards committed to writing, so as to ensure a permanent record. There are many differences

in the narratives given by the Synoptists, e.g. in that of the temptation of our Lord, which only find their explanation by means of the oral tradition as a common source.

We must not forget that the Jewish rabbis taught their scholars to learn their lessons by rote. Books were seldom used by them, and their teaching was almost entirely oral. One of their principal instructions was, 'Commit nothing to writing.' The Apostles and the early followers of Jesus were Jews who would be adepts in the art of memorizing. Their early training, as well as their own inclination, would enable them to learn by heart the statements made by their Christian leaders; while, by frequent repetition, they would retain the truths in their memories. Thus was the Gospel story treasured in men's hearts and transmitted by word of mouth. Sir John C. Hawkins says,¹ 'In the earliest Christian days there was undoubtedly a habit and a power of accurate oral transmission to which there is no parallel now.'

Among the sources of St. Luke, besides the oral tradition, there would be also written documents. The need for this will appear when we remember that the importance of verbal exactness was not regarded as so necessary in the days of the Apostles as it is to-day. Hence variations, even errors, might creep into the Gospel story when told by different

¹ *Horae Synopticae*, p. 65.

persons. Furthermore, the 'identities in language' found in our codices, as well as the 'doublets,' i.e. passages which occur twice in the same Gospel, can only be explained by admitting that St. Luke, in the composition of his Gospel, used written Greek documents. He himself tells us many (πολλοί) had previously drawn up narratives. Evidently he regarded these as lacking in completeness, or fidelity to fact, or he would not have added another to the already good number in existence. Having been put into the scales of criticism, the others had been found wanting. They have now all been superseded, and even put out of existence, by the better and fuller character of our four canonical Gospels.

Exactly what the written documents were that St. Luke used it is impossible now to say ; but where actual knowledge is scarce, theories have been plentiful. Many of them are included in the class of those that have been denoted by the phrase, 'clever guessing,' while the majority of them fail to give sufficient prominence to the individuality and originality of St. Luke himself. There have been suggested for our acceptance as sources, Ur-Mark, Proto-Mark, and Deutero-Mark, for the existence of which, except in human minds, there is little or no evidence. We regard it as impossible to verify any such hypotheses. Such suggestions only complicate a problem that may be

explained in a much more simple way. We are afraid that those writers who enter into too much detail concerning the number and names of the documents used by St. Luke in the composition of his Gospel, often forsake the province of history for the realms of romance, which for the historical inquirer have no interest, attraction, or value.

It is usual now to regard the Gospel according to St. Mark as the basal Gospel. It is the shortest of the three Synoptics, and its matter is largely, if not wholly, contained in them. But there is much of the Saviour's teaching, and some narratives of His experiences, that lie embedded in St. Luke and St. Matthew, yet are absent from St. Mark. So St. Luke must have had another source. To it the letter 'Q' has been given from the German *Quelle*, the equivalent of our word 'source.' The Rev. W. F. Howard, in a somewhat recent lecture at the Manchester Central Hall, affirmed 'knowledge is now almost universal that the three Synoptic Gospels are perhaps based upon two other earlier Christian documents—one substantially like the Gospel of Mark as it now stands, and the other a very much earlier one, containing a record of many of the sayings and parables of Jesus. The first and third Gospels are recognized to have made use of St. Mark's Gospel and that earlier document, the writer using his own individuality, giving it a definite

character of its own, to be clearly recognized when reading.'

This 'Q' source is also called Non-Markan. It contains about one-sixth of the Gospel, and includes the sayings and discourses of our Lord. Dr. Patton says¹ that the theory requires 'the assumption that this Q was originally an Aramaic document.' It had an early date, one prior to St. Mark, and a Palestinian origin. Canon Streeter affirms² that 'Q is a selection, compiled for a practical purpose, of those words or deeds of the Master which would give guidance in the actual problems faced by the early missionaries.' We can easily understand that some record would be needed (by the new generation that had not seen the Christ), within a few years of the events narrated, to supplement the oral tradition upon which reliance had hitherto been placed.

Sir W. M. Ramsay suggests that 'Q' was written during the lifetime of Jesus by one of His disciples. Papias, in the oft-quoted passage, tells us that 'Matthew composed the oracles' (τὰ λόγια) 'in the Hebrew language, and each man interpreted them as he was able.' Zahn claims that these words refer to our first Gospel; but the most likely explanation is that which identifies τὰ λόγια with 'Q.' Several attempts to reconstruct 'Q' have been

¹ *Sources of Synoptic Gospels*, p. 255.

² *Studies in the Synoptic Problem*, p. 212.

made, notably by Prof. Harnack. As to how much of the Non-Markan matter is used by St. Luke, learned doctors differ much in their opinions. One well-known writer states that 'the attempt to ascertain which of the passages, which now appear as peculiar in Matthew or Luke, were derived from "Q" is of great interest; but it cannot be too often emphasized that it is at best careful guessing.' It is, however, now generally admitted that 'Q' did not contain the Passion story: its teaching would probably be committed to writing before the crucifixion took place.

The use of the second Gospel by St. Luke (and also by St. Matthew) is said to be 'the one assured result of modern criticism.' A perusal of the early chapters of St. Mark leads us to the conclusion that we have there the older form of the narratives. If this be true, then St. Mark would be another of St. Luke's sources. Harnack suggests¹ that St. Luke was permitted to see St. Mark's Gospel, when he brought the MSS. of his own record on the occasion of his visit to St. Paul in the Roman prison. It is a happy suggestion, and may be true; but more than that no man can say. Whatever date we assign to St. Luke's Gospel, whether an early or a late one, we must remember that the Gospels were written after the epistles of St. Paul to supplement the oral

¹ *Date of the Acts and the Synoptic Gospels* (Eng. Tr.), p. 125.

tradition and the written fragments that may have been in existence. St. Mark appears to have been the first to realize the great need of the Church for some permanent record of the Saviour's life and work ; and to have met that need by writing the brief, yet fairly complete, summary which comprises his Gospel before the details should fade altogether from the memory of the men who had enjoyed the Lord's friendship here upon earth.

In his discussion of the reasons why St. Luke omitted to use St. Mark vi. 34-viii. 10, which is usually known as 'the Great Omission,' Sir John Hawkins gives several reasons why St. Luke, to a greater degree than St. Matthew, omits parts of this narrative and yet, to a larger extent, follows St. Mark's order and arrangement. These omissions are touches of detail, which not only give reality to the scene but indicate the handiwork of an eyewitness. One would have expected to see these touches reproduced in the Gospel of such an artistic writer as St. Luke ; but it may be that neither he nor St. Matthew valued this realistic element. In any case, we must allow for the varied view-point of those that belong to different countries and nations.

The account of the nativity and infancy of our Lord was probably derived by St. Luke from Mary, His Mother, whom it is likely he met at Jerusalem. The story is told from a

woman's point of view; and St. Luke, as a physician, would be able from his professional standing to obtain information that would not readily be given to comparative strangers. Moreover, the story would be told, without any thought of publication, to a sympathetic listener, and this would make it more easy to narrate. Reading between the lines, we almost find a hint of this in the writer's statement (ii. 19) that 'Mary kept all these things, pondering them in her heart.' The thought is repeated in ver. 51, where we read, 'His mother kept all these sayings in her heart.' Sir W. M. Ramsay affirms,¹ 'the historian who wrote like that had the authority of the mother herself.' If Mary were not St. Luke's source, then he may have obtained information from James, the Lord's brother, whom, according to the 'Acts' (xxi. 18), St. Luke met at Jerusalem when he went there with the Apostle Paul; or Joanna, whom (xxiv. 10) he mentions as being one of the group of women with which Mary herself was united. Whoever the source was, few will agree with Dr. Vincent Taylor in his recent work² when he says that St. Luke had no knowledge, when he first wrote his two opening chapters, of the doctrine contained in i. 34, 35, and that he added these verses later.

The story of Christ's temptation in the

¹ *Was Christ Born in Bethlehem?* p. 74.

² *Historical Evidence for the Virgin Birth.*

wilderness, as told in iv. 1-13, could have but one original source—that of our Lord Himself ; and the form in which St. Luke gives it to us is probably the one in which it was first narrated to His disciples by Jesus. The ‘ Great Interpolation ’ (ix. 51-xviii. 14) would doubtless have more than one source. Some part would come from the Non-Markan document, because we find parallels in St. Matthew ; but some would come from another—a Palestinian—source. This we take to have been Philip the Evangelist and his daughters, from whom St. Luke may have learned much during his stay at Caesarea as mentioned in Acts xxi. 10. From the reference to Herod in the ‘ Interpolation ’ it has been suggested that St. Luke’s source would be Joanna the wife of Chuza, Herod’s steward ; or Manaen, one of the prophets and teachers in the Church at Antioch, who had been brought up with Herod the tetrarch. He would possess first-hand knowledge, which during his conversation with St. Luke he would pass on to assist the latter in his work of writing the Gospel.

We have seen that St. Paul’s influence over St. Luke must have been great. The crucifixion and resurrection of our Lord held a prominent place in the preaching of the former ; his medical adviser and fellow-helper would often hear¹ about these two great Christian verities,

¹ Dr. Milligan’s *New Testament Documents*, p. 152.

of which he himself may have been an eye-witness. Dr. J. H. Moulton has shown that there is considerable probability that St. Paul was in Jerusalem at the time of the crucifixion. Repeating the story often, both to himself and to others, our author would be able to write it out from memory without reference to any document whatever. It is from St. Luke that we learn what were the words (xxiii. 46), so beautiful and appropriate, that our Lord used before He gave up the Ghost: 'Father, into Thy hands I commend My Spirit.' If we compare this Evangelist's account of the crucifixion with those of St. Matthew and St. Mark, we shall find it completely independent, with little in common, save that they are all histories of one and the same event. In the narratives of the Passion we find portions that were evidently gathered by the Evangelist himself; while chapter xxiv. bears internal evidence of having also been composed by St. Luke.

Whether our author had an Aramaic source from which he copied, or which he translated, or whether he had a Greek source only—and his Hebraisms are conscious imitations of the *LXX*, it is impossible now to say with certainty. Of this fact we may rest assured: that the Gospel contains several Hebraic constructions and many expressions that exhibit Aramaic influence. We note the use of the cardinal for the ordinal, and the finite verb for the subject.

In v. 34 we have the phrase τοὺς υἱοὺς τοῦ νυμφῶνος (the sons of the bridechamber); in viii. 22 the expression Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτός (Now it came to pass in one of those days that He), which is characteristic, and much of which is peculiar to St. Luke; and in ix. 45 we find the words ἣν παρακεκαλυμμένον ἀπ' αὐτῶν (it was concealed from them), which is a Hebraism found in no other part of the New Testament. Another instance may be seen in the remark, προσθεὶς εἶπεν παραβολήν (he added and spake a parable) found in xix. 11; and in xx. 21 we read οὐ λαμβάνεις πρόσωπον (acceptest not the person), which is a Hebraism and found only in St. Luke. These constructions (of which other illustrations are given on page 57), which are spread over the whole Gospel, have led some writers to affirm that St. Luke must have had an Aramaic original before him, the contents of which he translated and used as they served his purpose.

That St. Luke made personal investigations, the results of which are to be seen in his Gospel, must be apparent to every reader of it. The two verses (vii. 29, 30) in which is recorded the reception given to the preaching of John the Baptist, are acknowledged to come from St. Luke himself; and he alone gives us the Baptist's answer to the people's question, 'What shall we do?' when they were confessing their sins at the Jordan. His reference in

xiii. 23, 24 to the 'narrow door' is original in that it is alone found in his Gospel. There is little similarity in language to the parallel passage in St. Matthew; while the statement of St. Luke is much briefer and contains the question asked of Jesus, which was the reason for the latter's exhortation.

The sources which the author of our Gospel used were of the best that could be obtained by him. They enabled him to give correct and minute information, while the use he made of them shows that he was honest and reliable. His very introduction is an evidence in point. A forger would have claimed to be an eyewitness of the matters believed among the Christians; our author speaks of himself as a writer, though it is not improbable that of some things he was also an observer. His modesty is strong proof of his sincerity. Again and again he uses names of persons and places which an inventor would not have done through fear of making mistakes and the fraud being discovered and exposed.

St. Luke was an original writer. The story of Zacchaeus is quite independent of the other two Synoptists, and yet almost necessary to the right understanding of them, coming to him, as it doubtless did, through an Aramaic source. There were ever and anon signs of intentional and skilful arrangement, with additions of matter peculiar to our Gospel. Nearly nine whole chapters (ix. 51-xviii. 14),

recording the history of the final journey to Jerusalem, are quite original, i.e. they have no parallel in either of the other Gospels. As one reads some of the incidents that St. Luke alone records, such, e.g. as the parable of the good Samaritan (x. 29-37), the account of the trial of Jesus before Herod (xxiii. 8-12), as well as the story of the penitent thief related in the same chapter, one feels from the style and diction of the text that the Evangelist is narrating the facts in his own words.

Besides the nine chapters mentioned above, the Gospel according to St. Luke contains much other matter that is original. Six out of the twenty miracles, and fifteen at least out of the twenty-seven parables recorded by him, are found only in this Gospel. (See pp. 104-5.) If we divide the contents of the Synoptic writings into a given number of parts, we shall find the ratios by which the material is used by the different writers to be, St. Luke 9, St. Matthew 8, and St. Mark 6. From this survey it will be seen how much we are indebted to St. Luke for information concerning many sayings and actions of our Lord Jesus Christ, of which otherwise we should have been ignorant.

The sources employed by St. Luke were used by him in such a way as to prove clearly and forcefully that he was an independent writer. The first two chapters are regarded, even by

Harnack, as St. Luke's own composition. Dr. Flinders Petrie affirms¹ that ' Luke collected his new material himself in visiting Galilee, and did not only use local documents which were brought from there.' As an illustration of this thought we have iv. 28, where the geographical allusions are evidently written by one to whom the city he describes was known but not familiar.

As a writer, St. Luke did not depend entirely on the Gospels of either of the other Synoptists. In his choice of material he was guided by his own literary instinct, was under the influence of Divine inspiration, and made everything he used assist in the completion of the design he had in view. If we turn to xxii. 14 we shall see how true this is, for nearly every word differs from the records in the other two Synoptic Gospels; while, if we compare the accounts of the transfiguration of Jesus given by the synoptic writers, we shall see differences; yet altogether they give us a splendid, complete account of a unique event.

St. Luke gives us several independent touches that are not to be found in the other writers. He alone tells us why Christ and His disciples went up into the mountain; he alone tells us that while our Lord was engaged in His devotions the fashion of His countenance was altered; and he alone tells us that Moses and

¹ *The Growth of the Gospels*, p. 51.

Elijah, talking with Jesus, spoke of His decease which He should accomplish at Jerusalem. He alone mentions that it was Satan who entered into Judas (xxii. 3) ; and he alone says that it was Peter and John who were sent, on the day of unleavened bread, to make ready the Passover.

All the portions of his Gospel that are peculiar to St. Luke are evidences of his independence as a writer. He was no mere copyist. He had a source, or sources, different from the other Evangelists, as is evident from his account of the healing of the man with a withered hand (vi. 6). And note carefully the story of our Lord reading from the prophet Isaiah in the synagogue at Nazareth, as narrated in iv. 16 f. At only one conclusion is it possible to arrive : St. Luke received the information first-hand from one who had personally witnessed the circumstance and who thus became a unique source.

Our author did not slavishly follow any of his sources, but would improve what he considered required such treatment. He would also seek to add what his personal knowledge enabled him to know had been omitted. His individuality is seen in his choice of order for the events he narrates, the appropriate character of the medical terms he uses, and also the excellency of the sources from which he drew his information. The story of the ministering

women in viii. 1-3, which is peculiar to our Gospel, is a case in point. The characteristics of St. Luke are there clearly seen in the careful and exact fashion in which all the details are described.

The style and diction of the writer of this Gospel are also evidences of his individuality. He has many linguistic peculiarities. We have counted nearly five hundred and fifty. His vocabulary is much more extensive than those of the other synoptic writers. There are about one hundred and eighty terms, phrases, and expressions which occur in his Gospel and not anywhere else in the New Testament. ἐν τῇ προσευχῇ τοῦ θεοῦ (vi. 12: in prayer to God) is one of these; δραχμαίς (coins worth about eightpence each), used in xv. 8, is another. More illustrations will be found in the chapter on our author's 'Style,' to which these thoughts naturally lead us to turn. It is to the study of that subject that we shall devote the next chapter.

CHAPTER V

STYLE OF THE WRITER OF THE GOSPEL

Most literary of the Gospels—Preface pure Greek—Hebraisms found afterwards—Influence of the *LXX*—Aramaisms—Latinisms and their use—Medical terms and phrases—Author a versatile writer—Vocabulary extensive and rich—Doublets—Descriptive ability—Style expresses individuality—Characterized by variety—Fondness for contrasts—Humour of St. Luke—Word-painter—One continuous purpose.

IN the Gospel according to St. Luke we find many evidences that its writer was an educated man. There is a subtle instinct shown for the fitness of things in matters of style. As compared with the other Synoptic writers, he is the most literary of the three. Dr. Samuel Davidson in his analysis of contents strives to lead us to think otherwise, but his bias is too apparent and strong. We would rather follow Renan when he declares it to be the most beautiful book ever written, and calls it 'the most literary of the Gospels.' St. Luke was a true artist, with a brief, pregnant style, who used his material to the best advantage, and who shows wonderful discrimination in what he omits as well as what he inserts.

Having a clear conception in his mind of what he wishes to say, he tells his story without redundancies and with great pictorial power.

The introduction of St. Luke is pure Greek, his constructions are mostly classical, and when relating incidents to which the other writers also refer he gives us an improved vocabulary. He never uses the unclassical $\delta\psi\iota\alpha$, which often occurs in St. Matthew and St. Mark, while he does employ more classical words and is more correct in his constructions than either of these two writers. There is throughout this Gospel a delicacy of sentiment and refinement of mind that attract us to its pages and that bestow a lasting joy on those who read its contents. After the preface, a complete change is noticeable. There are still marks of St. Luke's style, but the narratives are cast in a mould that is Hebraistic; and to the style of the proem he never returns. In the twenty-first verse of the second chapter, which refers to the circumcision of our Lord, we have an unusual number of marks of our author's style. The verse is well worthy of special study.

Marcion, the Gnostic, refused to accept the Hebraistic portions of the Gospel and declared them to be unhistorical. They have, however, a dignity and force all their own, and are in harmony with what, under the circumstances, we should expect. Their use by the Evangelist

leads us to the conclusion that he is using one of his sources, and striving with all possible fidelity to reproduce the stories as they were given to him. It may be that, even on other occasions, when he was using material that he did not obtain from a Hebraic source, he still used the style because he considered it to be appropriate to the subject about which he was writing.

The influence upon St. Luke of the *LXX* can be seen, especially in the early portions of his Gospel, e.g. προσανάβηθι, which is peculiar to this Gospel. It is a classical word, but frequent in the *LXX*. This influence would no doubt be felt by most of the educated Christians of his day, and will account for much of the style of St. Luke that might otherwise seem mysterious. That our author knew Aramaic is now generally admitted. The Rev. H. McLachlan says¹ that he 'used the Aramaic source to supplement and correct the Greek "Q"'; where the translation of the latter satisfied him, he took it over; where it did not, he translated it direct from the Aramaic.' He gives us a valuable excursus of some eighty-six Aramaisms found in St. Luke, of which seventy-one are in sayings and only fifteen in narrative.

It is well to remember that a great change has taken place in the standpoint from which

¹ *St. Luke : The Man and His Work*, p. 65.

scholars view this subject. The somewhat recent discovery of thousands of papyrus writings in Egypt, including letters, wills, and household bills, has led to the conclusions: (1) That the whole Mediterranean world used the kind of Greek which hitherto had been called 'New Testament Greek'; and (2) that the estimate of the number of Aramaisms to be found in the Gospels has been much exaggerated. The Rev. S. C. Carpenter tells us¹ that 'whereas in 1895 Prof. Kennedy estimated that there were 550 "Biblical" words in the vocabulary of the New Testament, Prof. Deissmann now estimates there are 50. It is probable that Deissmann, like most pioneers, has rather exaggerated his case.'

As illustrations of St. Luke's use of the vernacular we may take the triple use of καί in v. 12; πολλοῖς χρόνοις (oftentimes) of viii. 29, which phrase is found in the papyri; and the 'acervation of negatives' found in xxiii. 53, which style of speech, Farrar says, is common to all languages. To St. Luke, as a translator, we are deeply indebted, because some of the most precious elements in his Gospel have come to us through this channel. But he was also an editor. When each of the other Synoptists were writing about the crucifixion, they tell us that at the Saviour's death, when he beheld the portents that occurred, the centurion said,

¹ *Christianity According to St. Luke*, p. 149.

‘Truly this was the Son of God.’ As a pagan he did not mean what a Jew would mean by the words. And St. Luke, being a Greek and not wishing to encourage a wrong conception, edits the phrase and translates the words (xxiii. 47), ‘Certainly this was a righteous man.’

Then there are Latinisms in our Gospel that we must not omit to mention. These are λεγεών (viii. 30), δηνάρια (x. 35), μόδιον (xi. 33), ἀσσαρίων (xii. 6), σουδαρίφ (xix. 20). Their use by the sacred writers is strong evidence that the narratives in which they occur refer to actual events; they are therefore a true mark of genuineness and authenticity.

As illustrative of the style of St. Luke, the medical terms and phrases that are found throughout his pages are an evidence. In iv. 35 we have the words ῥίψαν and βλάψαν, and in verse 38 συνεχομένη πυρετῷ μεγάλῳ (was holden with a great fever), which are all technical medical expressions. The word St. Luke uses, παραλελυμένος, for the man that was palsied (v. 18) is the correct technical Greek word, and is better able to express the idea of pronounced paralysis than is the word παραλυτικόν used by St. Matthew and St. Mark. As the writer was a physician, it is no wonder that he used such phraseology. In viii. 55 he gives us the expression ἐπέστρεψεν τὸ πνεῦμα αὐτῆς (her spirit returned), which is peculiar to himself and

which accurately describes the return of the spirit to the dead body. Also in x. 34 we have ἐπιχέων ἔλαιον καὶ οἶνον (pouring on oil and wine). This verb is peculiar to St. Luke, and the medical terms are in harmony with Oriental experience, oil and wine being mixed as a salve. Dr. W. K. Hobart in 1882 collected from the Gospel and the Acts over 400 words which are said to have been used by other medical writers. Some of these words, however, can hardly be regarded as strictly medical. It is interesting to note that St. Luke is alone in recording our Lord's quotation of the proverb (iv. 23), Ἱατρέ, θεράπευσον σεαυτόν (Physician, heal thyself); and it is worthy of record that he alone narrates the healing of the ear of Malchus (xxii. 51), the servant of the high-priest.

St. Luke was the most versatile writer of the New Testament. 'He can be as Hebraistic as the *LXX*, and as free from Hebraisms as Plutarch.' The expression ἀπὸ μιᾶς in xiv. 18 is said to be unique in Greek literature. St. Luke is the only writer in the New Testament that uses the optative mood in indirect questions: both without & and with it; the neuter participle with the article is often employed instead of a substantive, as in ii. 27 and elsewhere; and the participle with a substantive verb is many times used instead of a finite verb. The freedom he uses in constructing his sentences is seen in the methods he adopts

to unite paragraphs either by a literary combination as in *ἔλεγεν οὖν* (iii. 7), *μετὰ δὲ ταῦτα* (x. 1), or by the frequent use of *ἐγένετο*, which is often purely Hebraistic, as in i. 8; or by the introduction of a question or petition, as in *εἶπεν δὲ τις αὐτῷ* (xiii. 23); *καὶ αὐτός* is one of the favourite forms by which he connects narratives (e.g. v. 14); he prefers *οὖν* to *μετά*, while *δὲ καὶ* is his usual method of giving emphasis.

The vocabulary of St. Luke is extensive in range and rich in quality, both of which facts must be remembered if we would possess a true estimate of his style as a writer. The phrase, *ἕως εὕρῃ αὐτό* (until he find it), xv. 4, is peculiar to him. He has favourite constructions such as periphrases with *γίνομαι*; and favourite words as forms of *παῖς* (vi. 17), *ἐνώπιον*, a characteristic word (xii. 9); and favourite phrases such as *καὶ ἰδοὺ* (xiii. 30). He exhibits a fondness for the use of cognate words, as in xi. 46, where we have *φορτίζετε φορτία* (lade with burdens); for compound verbs as *συνκαλεσάμενος* (ix. 1); for words expressive of fullness, such as *πλήρης* and *πλήθω*; for the employment of the infinitive with the article; and for prepositions, of which we have illustrations in xxi. 2 by the use of *οὖν* and *πρός*.

Many words used by St. Luke are not found anywhere else in the New Testament but in this Gospel. He is said to be alone in using

312 words, some of which do not occur elsewhere in Greek literature. Davidson gives¹ a list of these words, to which all that are interested in this subject may refer. We have also noted about one hundred more words that are not included therein, the list of which may be published at some future time. Sir John C. Hawkins, in his *Horae Synopticae*, gives several carefully prepared lists of words which are very useful to the student for purposes of comparison.

To those interested in the subject of doublets, we should commend for study the following passages from our author. First we have viii. 8 and xiv. 35: 'He that has ears to hear, let him hear,' where the Greek is exactly the same. Then there are viii. 16 and xi. 33; ix. 46 and xxii. 24; xiv. 11 and xviii. 14, in all of which many words are the same and the sentiment in each case is similar. When these gems of truth are furbished, they shine and scintillate, and the student of Holy Writ will be amply repaid for the time and toil he may spend upon them. Dr. Weiss affirms² that St. Luke avoids duplicates on principle. True it is that there are a few passages that appear to teach this thought; but as a generalization it is altogether too sweeping. The narration of some events is left out, such as the second

¹ *Introduction to the Study of the New Testament*, p. 481f, vol. i.

Manual of Introduction to the New Testament, i, p. 299.

feeding of the multitude, evidently because the lesson taught by our Lord had been emphasized elsewhere, or because the relation of episodes such as Jesus walking on the water, which might seem to favour Docetism, would be used by religious opponents to promulgate their heresies.

Duplicates are found so often in this Gospel that we cannot admit that St. Luke avoided them at all. In Chapter i. we have the prophecy of Mary followed by that of Zacharias; and in Chapter ii. we are told how Simeon, as he welcomed the 'Holy child Jesus' to the temple, blessed God; which statement is followed by Anna, the prophetess, giving thanks unto the Lord also. The mission of the Twelve (ix. 1) is followed by the mission of the Seventy (x. 1). As to miracles, we have two instances of healing lepers (v. 15; xvii. 14); and as to parables, we note that the lost sheep is followed by the lost coin (xv. 10). These are but specimens; many more might be adduced. We judge, however, that these will be enough to prove our contention that St. Luke in his Gospel used duplicates when recording the teaching of his Master and Saviour.

The fine literary taste of St. Luke is not only seen in the 'careful rhythm of the prologue,'¹ but in such descriptions as that of the journey

¹ Moffatt's *Introduction to the Literature of the New Testament*, p. 278.

of the disciples to Emmaus after the resurrection of Jesus Christ ; while the portrait of the Good Samaritan—peculiar to St. Luke—drawn in Chapter x., is one of the masterpieces of literature. Probably THE masterpiece of St. Luke is the story of the mission of the Seventy, as recorded at the beginning of the same chapter. Furthermore, the additions he gives us, when compared with the other Synoptic Gospels, are not only interesting but instructive. These show the bent of his mind, and reveal to some extent the purpose for which he wrote the Gospel. They are found in such characteristic stories as those of the Widow of Nain, the Rich Fool, and the Samaritan Leper—all of which are peculiar to this Gospel.

Style expresses individuality ; in the Gospel of our Evangelist we have much that is peculiar to himself. Many illustrations of this fact have already been given ; but we shall now add a few more. St. Luke uses ἐπιστάτης, not the Hebrew word ῥαββί, because it would be understood better by the Gentiles for whose benefit he wrote ; for the word ‘purse’ he uses βάλαντιον, not ζώνη (Mark vi. 8), which is Oriental. The Sea of Galilee is called λίμνη (v. 1) instead of θάλασσα, as in the other synoptic writings. St. Luke was too familiar with the wide expanse of ocean to call this small body of water—thirteen miles long and about eight at its maximum breadth—by the name of sea.

Σωτήρ (ii. 11), χάρις (iv. 22), ισαγγελοι (xx. 36) are words used only by St. Luke; it would seem as if the last one has been coined by him to convey an idea no existent word would express.

The style of St. Luke is characterized by variety. He does not always express the same idea by the use of the same word. Occasionally he uses amphibolous expressions, as in ii. 22, κατὰ τὸν νόμον Μωϋσέως (according to the law of Moses); and vi. 18, ἀπὸ πνευμάτων ἀκαθάρτων (with unclean spirits). Another feature in his style is the collocation, which is often illustrated in this Gospel. St. Luke is more inclined to condense than enlarge; hence we find that with few words he many times says much, as, e.g. when we are told (i. 66) concerning John the Baptist, 'For the hand of the Lord was with him.' Our author loves triple iteration of successive words or clauses to produce effect; yet this effect is gained, not by rhetorical devices, but by the marshalling of facts and the order in which the facts are placed.

A fondness for contrasts is clearly to be seen in this Gospel. In the first chapter we have the Magnificat of Mary and the Benedictus of Zacharias; while in the second chapter we have the Gloria in Excelsis sung by the angels and the song of Simeon, now so highly prized by Christians under the name of the Nunc Dimittis. The antitheses that St. Luke draws between

different types of character are found right throughout this Gospel. As illustrative of this truth, we may point to the busy and careful Martha and the devoted and loving Mary ; to Dives clothed in purple and fine linen, and Lazarus laid at his gate full of sores ; to the prodigal son who went into the far country and the elder brother who dutifully remained at home ; and to the two malefactors that were crucified with Christ : the one, hard at heart, railing on Jesus to the last ; the other, penitent in spirit, praying for Divine pardon and salvation.

The humour of St. Luke gleams in most of his pages, and in this quality he is alone among the writers of the New Testament. His varied career would afford him many opportunities of seeing different phases of human life ; his national bent, as a native of Antioch, would lead him to appreciate the humorous when he found it. We have to thank him for his effective presentation of our Lord's delicate irony and humour ; while the supreme illustration of its tragic form is perhaps found in the case of Judas and his kiss as it is narrated in xxii. 48 : ' Betrayest thou the Son of Man with a kiss ? '

The series of pen-pictures that St. Luke gives proves that he was no mean student of human nature, and that, as a word-painter, he excels. How beautifully he describes the exquisite scene enacted in the home of Lazarus

at Bethany (x. 38-42), and how fully and realistically he depicts the character of Peter (v. 8; xxii. 31-32; xxii. 61-62) are known to every student of this Gospel. The Evangelist often uses questions (e.g. v. 22; xii. 41; xx. 41) to evoke interest and make good connexions; he shows clearly how forcefully our Lord used this method of teaching. 'He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it?' (xiii. 18) is but one of many illustrations that might be given. The dramatic passages of St. Luke are also evidence of his versatility as a writer. The trial of Jesus before Herod, the account of which only occurs in this Gospel, is unique in its character, and could only have been adequately described by such a consummate literary artist as we believe St. Luke to have been.

This very variety in the style of the Evangelist is sometimes used as an objection against the authenticity of the Gospel. But we need to remember that our author was a busy man, and, being such, the preparation of the Gospel would extend over a comparatively considerable period. Now we all know that a writer's style differs much at different times, even though the period extends over but a few months. So we can easily account for the variety of style in the pages of this Gospel. These differences form one of its greatest charms, while they

prove to us, beyond question, that St. Luke was an educated man, well equipped to bring to a successful termination the task he set himself to accomplish.

But notwithstanding this variety of style, there is a unity that joins all its parts together. There is no stereotyped uniformity in these pages, while the variations are made for sound literary reasons. St. Luke uses Greek, Hebrew, and Latin expressions, and all the different forms of construction he employs, but with the one continuous purpose of writing 'in order the course of all the things which he had accurately traced from the first.' These are the links of thought that make the chain of purpose complete. For the comprehensive view he affords us we are greatly indebted to St. Luke. He brings the Divine touch to bear on human lives. Our gratitude can be shown in no better way than by a close and prayerful study of all that he has written, so that we may gain a complete conception of the Saviour's life and mission. We, as well as Theophilus, shall then 'know the certainty of the things' wherein we have been instructed, and the purpose and effort of St. Luke will not have been in vain.

CHAPTER VI

PLACE AND DATE OF WRITING THE GOSPEL

Various views as to place of writing—Only conjectures—Settlement of date helps in decision—No data of exact character—Late dates now discarded—After fall of Jerusalem unacceptable—Had St. Luke read Josephus?—Early date preferable—Early Church needed authoritative Gospels—Historical atmosphere of Acts of the Apostles—Had St. Luke seen Epistles to Galatians and Corinthians?—Christ's reference to destruction of Jerusalem—Language of the Gospel—No reason why date of Gospel should be a late one.

It is much easier to ask where St. Luke wrote his Gospel than to answer the question. Jerome states that he composed this Gospel in Achaia and Boeotia; while, more recently, Salmon tells us that tradition names Greece as the place. The title in the Peshito version is, 'The Gospel of Luke the Evangelist which he published and preached in Greek in Alexandria the Great.' Modern views vary very much. Michaelis says that Caesarea was the place, Godet Corinth, Davidson Rome, Hilgenfeld Asia Minor. All these suggestions are mere conjectures and possess no actual value.

The settlement of such a question as this will depend much upon the date when it was written. For if we can definitely settle the time, we shall have a fair idea as to where the Evangelist was at that period, and therefore where he would compose his Gospel. To us it seems probable, from internal marks, that it was in process of composition for some time ; and, as it is natural to suppose that St. Luke would write for those by whom he was surrounded, this idea may give us a clue as to the place where the Gospel was composed.

Unfortunately we have no data of an exact character that enable us to fix, with certainty, the time when this book was written. We have a wide range of choice so far as human opinions are concerned. Baur gave the date as A.D. 130, which is now unacceptable everywhere. More recently Harnack has suggested A.D. 55-58. True criticism has abandoned all late dates. A change of opinion is also apparent with regard to the supposition that the destruction of Jerusalem had taken place before the Gospel was penned. It was affirmed that the many details, given in chapter xxi., vv. 20-24, could only have been given after that event had taken place. This statement is quite gratuitous, and is certainly dishonouring to the character of our Lord. Even if He had nothing better than human foresight to guide Him, Jesus could have used every word that He employed to

depict the horrors of a siege, and its fearful consequences : for such things as are mentioned always follow in the wake of war.

One writer who pleads for a late date, about A.D. 80, suggests¹ that the language of xxi. 24 leaves it 'open to us to suppose that the references to the siege were instances of genuine prediction ; but it seems clear that interpretation after the event must have been mingled with the original prophecy, when we turn to the vaguer terms of the earlier record, which in the main Luke has followed.' This argument, however, carries little weight, for we do not believe that either St. Luke himself, or any early Christian whose record he used as a source, would have put into the mouth of Jesus Christ certain words when they well knew He never said anything of the kind. Either our Lord used the words, as St. Luke says He did, or He did not. If He did, then they were uttered before His death, and do not affect the question at issue. Further, if the destruction of Jerusalem had occurred before St. Luke wrote his Gospel, then it is passing strange that he did not mention the fulfilment of the Saviour's prophecy. The simplest explanation, as Dr. Plummer points out, is that the destruction had not yet taken place.

This theory of a date after the fall of the Holy City is shown to be wrong by the words of the

¹ *The Gospels as Historical Documents*, ii., p. 275.

Benedictus of Zacharias found in St. Luke's first chapter, and especially vv. 71-75. It is past belief that these fond hopes of earlier days were ascribed to Zacharias by some late editor (as has been suggested) when the sins of the people had brought upon themselves an experience so contrary to the expectations here expressed. Also, the gracious promise of the angel (i. 33) to Mary that of the 'Kingdom of her Son there should be no end,' could hardly have been written after the destruction of Jerusalem. When we consider the condition to which the Jews were reduced during the half century after that event we must conclude that it is most improbable that any writer could have invented such wonderful words of far-reaching influence as those given by the heavenly visitant to the mother of our Lord.

As a physician and an evangelist St. Luke would doubtless lead a very busy life. His time would be much occupied; and it is quite likely that, when he had finished his self-imposed task of 'tracing all things accurately from the first,' he would be some time in putting his information 'in order' and into writing. It may not be possible to give any exact date, as he may have written the Gospel in sections and forwarded them to Theophilus at various times. The whole would ultimately be published for the benefit of Gentile converts when the Gospel was completed.

Three dates have been given—A.D. 63, A.D. 80, and A.D. 100, as being, in the opinion of different critics, the time about which St. Luke wrote this Gospel. Arguments can be adduced in favour of each of them, while difficulties are met with in trying to prove any of them. The theory of the later date rests on the hypothesis that St. Luke had read the *Antiquities* of Josephus, as well as the idea that the destruction of Jerusalem had taken place before the Gospel was written. There does not exist, however, any evidence to prove that St. Luke ever saw the *Antiquities*. True it is that there are coincidences between the two writers; but there are also differences. The former are only what might be found in the writings of any two persons independently describing the same series of events; while the latter are so varied that the notion of copying is rendered improbable, if not absolutely impossible.

After sifting carefully all the evidence that can be brought forward in favour of each theory, we would plead for the reception of the early date; and, as far as we can judge, critical opinion to-day is tending in that direction.¹ That a sufficient time had elapsed, in the twenty-five or thirty years since the death of Christ, for the many persons about whom St. Luke writes in his preface to draw up narratives of the matters accepted as canonical by the early

¹ Hastings' *Dictionary of the Bible*, p. 559.

Christians, must be apparent to all and need not present any difficulty in the way of our accepting the earliest date suggested.

It is pertinent to inquire how long the early Church could have progressed without authoritative Gospels. A new generation was rising up within its pale ; and ' the eyewitnesses '—those who could speak of the Master from personal acquaintance—were a fast decreasing number. Furthermore, the Apostles, who had been commissioned by their Lord to ' make disciples of all the nations,' would have left Palestine to fulfil their mission of preaching the gospel to other peoples. Hence it was necessary that there should be some permanent records of the words and deeds of Jesus. This need was emphasized when, as the result of the first outburst of missionary zeal, churches were founded at considerable distances from Jerusalem. At the weekly meetings of these for praise and prayer (so Justin Martyr tells us) the primitive Christians read the memoirs of their Saviour as part of their worship. Was not the Gospel according to St. Luke one of these memoirs ? If so, and there is every probability that it was, it must have been composed at an early date.

A demand leads to a supply. The condition of the Church in its early experiences required authentic records. The first believers in ' the truth as it is in Jesus ' needed to be built up in

their most holy faith. It was this need that led to the many compositions of which St. Luke speaks. But as these productions were faulty and imperfect, and he possessed more complete and accurate knowledge than their authors did, he wrote his Gospel before the others had any time to gain a permanent foothold. The improved and more trustworthy memoir he produced led the officials to discard the efforts of previous unauthorized writers, and to use the Gospels of the synoptic writers, who, through long familiarity with the facts, could vouch for the historic certainty of the matters which had been fulfilled amongst them.

The historical atmosphere of the Acts of the Apostles points to an early date for the writing of the Gospel according to St. Luke. The latter was undoubtedly produced first, for in the preface to the former we read of what the author designates 'The former treatise.' The Gospel then must have been written before the Acts. But the latter concludes with St. Paul's imprisonment at Rome. In Acts xxviii. 30 we are told, 'He abode two whole years in his own hired dwelling.' At the conclusion of this experience the trial of the apostle took place. The date on which it occurred was A.D. 63. It may be asked why the death of St. Paul is not mentioned: a question that admits of only one answer. His death had not taken place when St. Luke concluded his second volume;

and as no one affirms that he lived for many years afterwards, the date when St. Luke wrote the Gospel must be allowed to be an early one. Certainly the late date cannot be correct, because at that time the Jews were themselves being persecuted by the Romans ; while, as the ' Acts ' describes the situation, the Jews were at the time the persecutors of the Christians.

It does not seem probable that St. Luke had ever seen the Epistle to the Galatians ; for had he done so he would hardly have passed over in silence some things mentioned in it, such as St. Paul's journey to Arabia, the rebuke of Peter by Paul, and the dispute concerning the circumcision of Titus. The same remark applies to the First Epistle to the Corinthians. In this we read of happenings such as, e.g. our Lord's appearance after the resurrection (*a*) to James and (*b*) the five hundred brethren at once. Had St. Luke read these statements they would probably have appeared in his Gospel. Now, if he were ignorant of the existence of these epistles of the Apostle, or of their contents, we must postulate the early date as the time when St. Luke wrote his Gospel ; because both of these epistles were written by St. Paul in the 'fifties. We find it impossible to believe that the Evangelist could have continued with the Apostle, and mingled with other prominent Christians till A.D. 80, to say nothing of the suggested still later date A.D. 100, without

meeting with these writings: writings which would no doubt be most highly prized by the first followers of the Nazarene.

Furthermore, the words of Christ in xxi. 32, indicate an early date for the Gospel. Jesus said, 'Verily I say unto you, this generation shall not pass away, till all things be accomplished.' No good purpose is served by giving to the term generation (γενεά) a forced and unnatural meaning. Origen regarded it as referring to the Christian Church, while Jerome understood by it the human race; but the word undoubtedly refers to an average human life, the ordinary length of which is about thirty or forty years. Our Lord asserts by His words that within thirty or forty years all the matters about which He spoke would surely come to pass. This is the only natural and permissible meaning, of which fact we have distinct evidence in xi. 51: 'Yea, I say unto you, it shall be required of this generation.' The destruction of Jerusalem is spoken of as something that will be accomplished in the future; therefore our Gospel must have been written before, and not after, that event.

The language of the Gospel tends to confirm us in the view we have taken as to the early date of its composition. Χριστός (ii. 11) is used as a title (and means the Messiah) and not as a proper name, as was its later usage. ὁ Κύριος as a designation for our Lord (vii. 13,

where the expression is characteristic of St. Luke) would have been used many more times than we find it if the Gospel had been of late date. In the narratives of our author we notice a vividness of description, a freshness of expression, and a charm of appropriateness that make the reader feel that the writer is speaking of events with which he was familiar, and about which he had written before lapse of time had dulled his memory of them.

And, as far as we know, there was no reason why the Evangelist should postpone the composition of his Gospel. No purpose could be served by putting off the publication to his fellow-Christians of the results of his researches ; while everything we know of his relations with St. Paul and the early Christians leads us to expect that, at the earliest opportunity, he would fulfil his heart's desire in giving to the most excellent Theophilus, and the others who were in his mind's eye, the evidences by which they might know the certainty concerning the things in which he and they had been instructed. While St. Luke was with St. Paul during the latter's imprisonment in Caesarea (A.D. 58-60), he would have ample opportunities and time at his disposal for gathering together all the information he would require for the completion of his Gospel ; and it may be that he practically completed his purpose towards the end of that period and in that place.

CHAPTER VII

DESIGN OF THE GOSPEL

Gospel addressed to Theophilus—An actual, not merely an ideal person—Written for Gentiles—Explanations of Jewish customs and places—Old Testament quotations few—Sympathy for Gentiles—St. Luke did not write in interests of any party—Aim not to glorify St. Paul—Was influenced by Apostle—Gospel written to strengthen faith.

ACCORDING to the preface of this Gospel the person to whom St. Luke wrote was the 'most excellent Theophilus.' We regard this name as belonging to an actual person, and not merely a symbolic personage. He was a friend and possibly a patron of our author. The title, according to Prof. Ramsay, implies equestrian rank among the Romans. It is also used in the New Testament in connexion with both Felix and Festus. We do not forget that Dr. Davidson says¹ that the word (κράτιστε) rather indicates the affectionate regard which the Evangelist entertained for Theophilus. We believe that he was a man of high position, thoughtful and cultured.

The relation that St. Luke depicts as existing

¹ *Introduction to the Study of the New Testament*, i., p. 480.

between Christianity and the Roman Empire, and his emphasis upon the temptations incident to wealth, lead us to regard Theophilus as belonging to the official class. He was probably a noble of the great and wealthy city of Antioch, to whom Christianity had proved attractive, and who, having accepted the Gospel, desired further instruction concerning its Founder and His teaching. Hence, as we have shown elsewhere in these pages, the Gospel is carefully composed and possesses a fullness all its own. Because towards the end of his Gospel St. Luke is increasingly precise in topographical details, and because he afterwards writes of a district well known to Theophilus, it has been suggested that the latter's residence was in Italy, possibly in Rome itself. As to the truth or otherwise of this theory, we have no data to determine.

There can be no doubt that St. Luke had others in his thoughts besides the one to whom he dedicated the book, when he penned its pages. Theophilus may be regarded as a representative of the educated and reflective classes, whom St. Luke especially wished to reach. From internal evidence we gather that he wrote his Gospel for the instruction of Gentile converts, so that they might be able in the future to give a reason for the faith that was in them. Just as St. Matthew wrote for a Church mainly Jewish, so St. Luke composed his Gospel for one purely Gentile. This fact is distinctly

affirmed by Origen. In harmony with his design, our author omits our Lord's criticism of Jewish ceremonial with much other matter that might have been inserted, but which to a Gentile community would have little meaning and less use. He also avoids the use of such Hebrew terms as Corban, Ephphatha, and Hosanna.

Explanations of Jewish customs and places are given that would otherwise have been quite unnecessary. The feast of unleavened bread is called the Passover (xxii. 1). Nazareth (i. 26) and Capernaum (iv. 31) are each described as 'a city of Galilee.' That he was writing for one who knew the environs of Rome and Corinth far more intimately than the country around Jerusalem and the Sea of Galilee, and for those to whom the country about which he speaks was unfamiliar, is very evident from examples, other than those just given, of such passages as vii. 11, πόλιν καλουμένην Ναϊν, a city called Nain. Then we have in this Gospel the substitution of Greek for Hebrew names, such as Ἐπιστάτα (v. 5) for Παββαί (Matt. xxvi. 49); Ζηλωτήν (vi. 15) for ὁ Καναναῖος (Matt. x. 4); Κρανίον (xxiii. 33) for Γολγοθᾶ (Matt. xxvii. 33); νομικοί is used six times for the customary γραμματεῖς because the word would be more intelligible to Gentiles.

St. Luke avoids the use of the word μεταμορφώθη—a word used by both St. Matthew

and St. Mark—in his account (ix. 29) of the transfiguration, as the word might be misunderstood through its use in connexion with heathen deities. When writing his narratives St. Luke adapted the language of his sources to suit his Gentile readers; e.g. in chapter v. we have the story of the healing of the man that was palsied. The men who brought him on a bed, when they could not get near to Jesus because of the crowd, went up to the housetop. St. Mark (ii. 4) tells us that ‘they uncovered the roof where he was; and when they had broken it up, they let down the bed whereon the sick of the palsy lay.’ This language would be perfectly intelligible to a Jew, who would be familiar with the Palestinian kind of house; but St. Luke had to think of the Roman kind of building, that with which those for whose benefit he wrote would be familiar, hence he says (v. 19), ‘They let him down through the tiles with the couch into the midst.’

The reign of the Roman emperor is used by St. Luke (ii. 1) for the purpose of indicating the date of the Saviour’s birth; he defines his dates by the names of Roman governors, as in ii. 2 and iii. 1; and he traces the genealogy of Jesus back to Adam, the father of the human race, instead of to Abraham, as St. Matthew does. The Old Testament quotations that are used by our author are few when compared with those of St. Matthew; they are found mostly

in the sayings of our Lord. In them St. Luke speaks of what is 'written'; while St. Matthew refers to what is spoken, either by Moses or by the Almighty. There are also a few references that point to a sympathy for Gentiles. In the Song of Simeon we are told (ii. 32) that the child Jesus was 'a light for revelation to the Gentiles'; in the parable, the one who assisted the man that fell among the thieves was a Samaritan; and from the ten lepers that were healed by the Saviour only one returned to render thanks, and he too was a Samaritan. Our author omits to mention the ill-treatment to which Christ was subjected at the hands (Matt. xxvii. 27-31) of the soldiers of the governor. Taking all these facts into consideration we conclude, inasmuch as it seems the only intelligible deduction to make, that the Gospel must have been written by a Gentile for Gentile readers.

St. Luke is the only one among the Synoptists who writes history as distinct from memoirs.¹ His Gospel is not a party production in the interests of Ebionism or the Pauline school. His main object was to draw a picture of the Son of Man, and describe the unique relations that exist between Him and those that believe in Him. His leading theme is not so much the teaching as the person and work of Jesus. He tells us (iii. 6) that the chief purpose for which

¹ *Expositor*, 1915, p. 340.

the Saviour came into the world was 'that all flesh shall see the salvation of God.' St. Matthew gives us doctrine in the form of continuous discourse; St. Mark chronicles events just as they occur to him; but St. Luke shows us true connexions in developments of events. In so doing he is a real historian.

The aim of St. Luke was not to glorify St. Paul, though the influence of the Apostle is discernible in its pages; neither did he invent and add on his own authority the words of v. 39, as Zeller would have us believe, in order that the supposed Paulinism of the two preceding parables might be rendered acceptable to Jewish Christians. True it is that the Evangelist strove to show that Jesus was not only the Saviour of the Jews, but the Redeemer of all mankind. He tells of Christ and Christianity in their relation to humanity rather than to a particular people. The angels at the birth of Jesus brought great joy 'to all the people' (ii. 10). Note the name 'Son of Man' used by Christ of Himself as illustrative of the universal character of His religion, as in xii. 40 and xviii. 8; also the words of Jesus (vi. 47) *πᾶς ὁ ἐρχόμενος πρὸς με* (Every one that cometh unto Me), which prove that all men may build on Him as the rock and be everlastingly saved. For 'when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded.'

In His final charge to His disciples the risen Saviour said that 'Repentance and remission of sins should be preached in His name unto all the nations' (xxiv. 47). These statements were no doubt in harmony with the doctrines that St. Paul preached and taught, and thus far a Pauline tendency may be seen in the Gospel; but they are no more Pauline than the teaching of St. Paul is in harmony with the doctrine of Christ. As Dr. Moffatt says,¹ 'One of the most assured results of modern criticism is that St. Luke was not a Paulinist masquerading as an historian.'

That our author was influenced by St. Paul in the views he expresses in his Gospel no one need doubt. This has been the belief of the Church to a greater or less extent since the time of Irenaeus. They had both been friends for many years. The amiable manners of St. Luke had won their way into the affections of St. Paul, who also had been laid under great obligations to his beloved physician for careful attention as well as for relieving pain in his times of sickness, if not actually saving his life. It is not surprising, therefore, to find that a close intimacy sprang up between the two, and that, in the third Gospel, the distinctive doctrines found in the Epistles of St. Paul are pressed home with peculiar force.

But while the method is historical, the design

¹ *Introduction to the Literature of the New Testament*, p. 281.

which St. Luke had ever before him was undoubtedly religious. His purpose was to reveal the life of the Saviour in all the completeness and beauty of its development. The other two Synoptists tell us *who* Jesus was; this Gospel unfolds to us the means by which He became *what* He was. The stages of His development are shown as they succeeded one another. We have pointed out to us the καρπὸς τῆς κοιλίας (i. 42), the fruit of the womb; τὸ βρέφος (ii. 16), i.e. the babe; τὸ παιδίον (ii. 27), i.e. the child; ὁ παῖς (ii. 43), i.e. the boy; also in iii. 22 ὁ υἱὸς μου, whom St. Paul designated (1 Tim. ii. 5) the man Christ Jesus. As we trace the growth of the beautiful character of the holy child Jesus until it matures into the loveliness of a perfect manhood, we are attracted to His personality even more than to the office He sustains and the work He does. So He becomes, as the result of the description given by St. Luke, the fairest among ten thousand and the altogether lovely.

Our Gospel was primarily written to strengthen the faith of Theophilus, and to increase his knowledge of Christian truth, concerning the elements of which he had received some instruction. Owing to the many imperfect records that were already in existence, it was essential that he should have put into his hands a record that should be free from exaggerations

and that would afford him a true portraiture of his Saviour. By this means he would be able to correct errors, recognize truth, and 'know the certainty concerning the things wherein' he had been instructed.

CHAPTER VIII

ACCURACY OF THE GOSPEL

St. Luke's self-imposed task—Narrative carefully composed—Details of accuracy—Object and method of writing—Character of Gospel historical—Omitted nothing essential—Supposed blunder as to the Census of Quirinius—Prof. Ramsay's statement—Accuracy characteristic.

UNLIKE the other Gospels, that of St. Luke, in consonance with its superior literary form, possessed a preface. From it we learn the method and purpose of the Evangelist in writing this history. Having traced the course of all things accurately from the first, he undertook to set in order, in narrative form, those matters which had been fulfilled amongst them. In the writer's opinion, he succeeds in his self-imposed task. *καθεξής* is the note heard throughout the whole Gospel. He had many oral and written sources at his disposal, and he used them to such good advantage that he starts from an earlier point and gives us much beside that is lacking in the other Gospels. Nearly nine whole chapters, recording the incidents and discourses of the final journey to

Jerusalem, are to be found only in this Gospel, while the history is carried beyond the resurrection to the ascension.

In spite of the severest scrutiny, St. Luke's accuracy has very rarely been impugned. The Church has never had any doubts about including it in the Canon. He is a credible witness. He has accomplished that which he sought to do. To Theophilus he gave a full and true account of the gospel of the grace of God. His narrative is the most carefully composed of the Synoptic Gospels. It unfolds the character and mission of the Saviour in such a way that the cultured, as well as the illiterate, may be attracted to Jesus, in the story of whose life they can find all they need to know, and stimulus sufficient to lead them to love and serve the Christ as their Master and Lord.

Many parts of this Gospel evidence the accuracy of the writer, and prove to us that he obtained his information from one who was in close connexion with the facts stated. In chapter xviii., ver. 33, we have τῇ ἡμέρᾳ τῇ τρίτῃ (the third day); while St. Mark has the less accurate μετὰ τρεῖς ἡμέρας. In the story of the Wicked Husbandmen (xx. 9-16) there is no hint of the resurrection of the Son who was sent last. Why then was not this inserted? Because this was a pre-resurrection parable; and though St. Luke firmly believed in the resurrection itself, yet his adherence to what

actually took place is proof of the credibility of his words. Another example of this thought is found in xxiii. 48, 49, where the details could only come from an eyewitness. How finely the faithfulness of the disciples of our Lord, including the women that followed with Him from Galilee, is depicted ! While the multitudes, drawn together by curiosity, returned smiting their breasts, they stood afar off, i.e. at a distance from the cross, watching the end of the tragedy as well as the departure of the terrified people.

The object of St. Luke was doubtless religious, but his method is historical. He gives us a real portrait of Jesus, though not a complete record of all He said and did. He did not write without 'tracing the course' of his sources ; his statements do not rest on unsifted traditions. He sometimes deviates from the order of St. Matthew and St. Mark ; but we shall find that his way of 'setting things in order' is the correct one. For example, he relates the imprisonment of John in its proper place (iii. 19), while the perplexed inquiry of Herod is inserted later (ix. 7), which is more in harmony with what we should expect to be the true chronology.

As a chronicle of the facts of our Lord's life this Gospel is fuller and more complete than the others. Its historical character is seen in the dates that are so often given. In each of the

first, second, and third chapters we have an illustration of this thought. 'There was in the days of Herod, king of Judaea, a certain priest named Zacharias' (i. 5). 'Now it came to pass in those days there went out a decree from Caesar Augustus that all the world should be enrolled. This was the first enrolment made when Quirinius was Governor of Syria' (ii. 1-2). 'Now in the fifteenth year of the reign of Tiberius Caesar . . . the word of God came unto John, the son of Zacharias, in the wilderness' (iii. 1, 2). Referring more particularly to the biography of Jesus Christ, we are told, *inter alia*, that He was circumcised 'eight days after His birth'; that He was presented in the temple 'when the days of the purification according to the law of Moses were accomplished.' He was 'twelve years old' when He was taken to the temple by Joseph and His mother; and He was 'about thirty years of age' when He began to teach.

St. Luke was a member of the early Christian Church. We have elsewhere in this volume shown that he was a converted man. As such he would be in hearty sympathy with all that for which the Church stood. It would be his great desire to learn all that was possible concerning the earthly life of his Lord, upon whom he has rested his faith for the present and his hopes for the future. When he determined to write his Gospel his very surroundings would

enable him to enter into the true spirit of his task. He knew that the religion of Jesus Christ had its origin on Jewish soil ; yet as a tree whose leaves were for the healing of the nations he understood that even the Gentiles could find rest in its branches. He claims in his preface to write what is perfectly reliable, in a way that readers may comprehend, omitting nothing that is essential to his story.

Much has been made of a supposed blunder on the part of St. Luke regarding his statement that when the decree went out from Caesar Augustus that all the world should be enrolled, ' It was the first enrolment made when Quirinius was Governor of Syria.' The general accuracy of St. Luke is so highly regarded that we should imagine none would consider what he says a mistake unless distinct evidence of an error could be adduced. Yet Dr. Davidson bluntly says,¹ ' It is impossible for a simple reader to avoid believing that St. Luke puts the census about ten years too early. This is not the only mistake in the writings of the same author.' We are told that all attempts to explain the passage by referring it to the census of Quirinius, A.D. 6 or 7, are forced or ungrammatical. But there is no evidence whatever to prove that our author confused the census about which he wrote with the one in A.D. 6 or 7 ; and no such explanation is now offered as the meaning of his words.

¹*Introduction to the Study of the New Testament*, i., p. 498.

In estimating the strength of a difficulty of this kind we need to remember that we are dealing with ancient customs of composition and not modern methods. St. Luke wrote according to the style of his own time, and not according to our present-day conceptions. Mommsen has given strong reasons for believing that Quirinius was Governor of Syria on two occasions: the second being A.D. 6 and 7; as Dr. Ramsay has shown from the biography of Quirinius, founded on the sketch given by Tacitus in the 'Annals,' that he was Governor of Syria before 6 B.C. and in the reign of King Herod. That Quirinius and Servilius were in charge of the adjacent provinces Syria, Cilicia, and Galatia about 8 B.C., when the first census was made, seems assured. Prof. Ramsay affirms¹ 'Every circumstance narrated by Luke has been conclusively proved to be natural and probable.'

The need of emphasizing the detailed character of St. Luke's accuracy must be obvious; for otherwise it might be said that his accuracy was only of a general nature, and therefore not very characteristic. Every stage in the humanity of Jesus is recorded in this Gospel with marked particularity. As a babe He was 'wrapped in swaddling clothes'; as a child, He was 'circumcised'; as a lad, He 'grew and waxed strong and was filled with

¹ *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* (1915), p. 293.

wisdom ' ; as a man, He was ' baptized of John in the river Jordan.' He wept over Jerusalem, He knelt in prayer in Gethsemane, and on the cross He cried with His latest breath, ' Father, into Thy hands I commend My Spirit.' It has been said by a writer in recent years that St. Luke's detailed chronology is ' more graphic than historical ' ; but when we remember how numerous and varied are the illustrations given above, and to which many more might be added, we think enough evidence has been adduced to prove that our author is a credible witness of the matters about which he writes, and that he is accurate in the statements that he makes.

CHAPTER IX

COMPLETENESS OF THE GOSPEL

More complete than other Synoptists—Chapters one and two singularly full—Other evidences—Historical references—Employment of angels—Ethics of money—Poetry in the Gospel—The Holy Spirit—Parables—Complete list of parables.

THE Gospel according to St. Luke is more complete than the other Gospels. Its vocabulary is greater ; while St. Matthew has only about 70, St. Mark 44, and St. John 50 words peculiar to their separate Gospels, and to be found nowhere else in the New Testament, St. Luke has about 180. Then its range of matter illustrates this thought. It begins with the birth of our Lord, follows Him through the various stages of His life, and carries us beyond the resurrection even to His ascension into heaven.

It is to St. Luke that we are indebted for the account of many incidents in the Saviour's life that endear Him to us. He alone narrates the announcement of Christ's birth to the shepherds. He alone informs us that the child Jesus was in the temple among the doctors listening to their

teaching and asking them questions. He alone tells us how, as a boy, Jesus increased in stature and in favour with God and man. Many other things St. Luke alone tells us ; and were it not for the information he gives our knowledge of the person, character, and work of our Lord would be much more scanty than it is. It is no wonder, therefore, that the Christian Church has always held in high esteem both St. Luke and the Gospel that he wrote.

The history in the first two chapters of this Gospel is singularly full ; and the account of the prolonged journey to Jerusalem, found in chapters ix. 51–xix. 27, relates many important events in the fulfilment of the Saviour's mission. It is noteworthy that these two sections contain much that is peculiar to St. Luke. In the early life of Jesus the idea of fidelity to the law is clearly unfolded. The narratives of the circumcision, the purification, the presentation, and the visit of the Christ-child to the temple, when He was twelve years of age, are all illustrations of this fact. These thoughts are evidences of the character of completeness which the writer strove to give to this Gospel.

Sometimes in St. Luke we do find a simpler and shorter form of statement : as in the parable of the Grain of Mustard Seed in xiii. 18, 19 ; or in Christ's general condemnation of divorces in xvi. 18, which is expanded in St. Matthew v. 32 and xix. 9. But, speaking generally,

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Sometimes in St. Luke we do find a simpler and shorter form of statement : as in the parable of the Grain of Mustard Seed in xiii. 18, 19 ; or in Christ's general condemnation of divorces in xvi. 18, which is expanded in St. Matthew v. 32 and xix. 9. But, speaking generally,

the Gospel according to St. Luke, while not the longest, is the most complete; and many of the details peculiar to this writer are very important in their bearing on creed and conduct. Among these details we have the narratives of the Infancy, the raising of the son of the widow of Nain, the episode of the woman who was a sinner anointing the feet of Jesus; the tears which Jesus shed when He wept over Jerusalem; the parables of the Good Samaritan, the Lost Sheep and Lost Drachma, of Dives and Lazarus, the Prodigal Son, the Faithless Steward, the Unjust Judge, and the Pharisee and Publican; also our Lord's prayer on the cross for His persecutors, His promise of paradise to the thief on the cross, His conversation with the two disciples on the way to Emmaus, and the details of the ascension.

We also meet with many historical references in this Gospel; in fact, the historical phrase ἐγένετο (it came to pass) occurs in it almost as often as the word τότε in St. Matthew or εὐθέως in St. Mark. Dates are given, such as the taxing first made when Quirinius was Governor of Syria: a statement the accuracy of which has been questioned, but which Sir William Ramsay has proved that increasing knowledge shows to be correct.¹ Personal references regarding age and family connexions are made; as, e.g. when the daughter of Jairus is stated to be twelve

¹ See p. 92.

years of age. Furthermore, many narratives are given in circumstantial and minute form, and almost nine whole chapters, to which reference has already been made, recording the incidents and discourses of the final journey to Jerusalem, have no parallel in the other Gospels.

Besides the material universe there is a spiritual world in which are angels with highly developed faculties who are employed by God in the fulfilment of His purposes. Specially is this true in connexion with the redemptive scheme from its beginning, and throughout all its processes to its final stage at the General Judgement. These facts are disclosed by St. Luke in this Gospel, sometimes in exquisite form and poetic language. In our study of what he says it will be wise, however, to discriminate between the direct words of Christ and the narratives of the Evangelist.

In chapter i., verses 19 and 26, we read that Gabriel was sent first to Zacharias to tell him that his prayer had been heard and granted; and secondly, to the Virgin Mary to acquaint her with the prospective birth of the holy Son of God. Gabriel, which means 'Hero of God,' was the supreme representative in the heavenly host of their ministry to man; as Michael, 'the first born of every creature,' is the representative of the angelic opposition to Satan. By his beautiful description of the incarnation

of the Saviour, St. Luke teaches that the birth of Jesus was a real historic event, the beginning of a true heavenly life, the purpose of which had a universal import. The 'good tidings of great joy' that the angels brought to the shepherds were 'to all the people.'

It is in connexion with the second coming of our Lord that most references to angels are made by St. Luke. His statement is much fuller and more definite than the words of St. Mark. He tells us of the time when the Son of Man shall come 'in His own glory and the glory of the Father and of the holy angels' (ix. 26). Another noticeable mention of these spiritual intelligences is in xii. 8, where we are told that the joy or shame, caused by the acknowledgement or denial of men by Christ, will be greatly intensified by the fact that it will be done in the presence of the angels of God.

Heaven is revealed as the dwelling-place of angels. Thither they carry the souls of the saved (xvi. 22). There they take knowledge of what is occurring on earth. They are glad when good triumphs over evil (xv. 10); yea, 'There is joy in the presence of the angels of God over one sinner that repenteth.' It is to St. Luke alone that we are indebted for the record of this truth; and we are thankful for the light he thus sheds upon present human experience and future heavenly fellowship. In the garden of Gethsemane, during the great trial of our Lord.

an angel appeared strengthening Him (xxii. 43); while at the resurrection, when the women came to the tomb with spices to embalm the body, it was given to angels to proclaim the glorious and triumphant fact (xxiv. 6), 'He is not here, but is risen.'

St. Luke gives also the teaching of Jesus on the ethics of money. Because of this he has been spoken of by many writers as an Ebionite. No doubt he was greatly influenced by the contrasts he saw between wealth and poverty. He knew the rich had many temptations, that would test all that was best within them, and to which they might succumb; but he never represents our Lord as teaching that the possession of money was wrong in itself; or that the poor have any right, human or divine, to despoil the rich. St. Luke never affirmed that because men were poor, therefore they belonged to the Kingdom of God. If these things are included in Ebionism, then he was no Ebionite.

But the Evangelist does teach that Jesus Christ said that the possession of money is fraught with danger. Note his version of our Lord's 'Sermon on the Mount.' The poor and hungry are said to be blessed (vi. 20), inasmuch as their condition would lead them to feel their dependence upon God, to trust Him wholly and all the time; while woes are pronounced on the rich, and those that are full, because the enjoyment of those things would bring with them

divers and manifold temptations from which otherwise they would be free. It must ever be remembered, in the consideration of these words, that they were addressed to the disciples and not to the ordinary crowd of listeners.

Turning to the story, which St. Luke alone gives us, of Dives and Lazarus (xvi. 19–31), we find the same underlying idea of danger. The danger, however, does not lie in the possession of riches, but in the thought that the rich man made his wealth his highest good, and lived for nothing more suited to the cultivation of his spiritual nature. It was this fact that led to his undoing and misery. Perhaps the strongest saying of Jesus against wealth is to be found in xviii. 25: 'For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.' Bishop Alexander says this is 'one of the immortal images that has passed into the common speech of humanity.' Certainly it shows the difficulties that are connected with a right use of money; and the whole story of the rich young ruler in which it is found should lead us not merely to have a fervent aspiration after what is noble and good, but an actual effort to do those things that are acceptable to God and helpful to man.

Poverty, however, is not an unmixed evil. St. Luke affirms that our Lord taught that the poor possess privileges and blessings which even

the rich do not possess. These are the compensations an all-wise Providence bestows upon them. 'Blessed are ye poor : for yours is the kingdom of God' (vi. 20). Men are ever ready to listen to the bitter cry of the poor ; if they knew all hearts they would oftentimes be more sympathetic with the wealthy than they are. Jesus said (iv. 18), He was 'anointed to preach good tidings to the poor.' It was no small privilege to bask in the sunshine of Christ's presence, and receive His words of counsel and comfort. Those who make a feast are exhorted (xiv. 13) to invite to it 'the poor, the maimed, the lame, the blind.' They are assured that blessing will follow their kindly action.

The dangers accruing from the possession of wealth often arise through the longing for more that is engendered in the human heart : a feeling of covetousness that brings the whole nature into bondage. There is a resultant restlessness of spirit and a feverishness of conduct evoked that cannot do otherwise than lead to a deterioration of character. The words of Jesus Christ are ever true, 'It is hard for those that trust in riches to enter into the kingdom of God.' But these dangers extend to the poor as well as to the rich. In the story about Zacchaeus, for which we are indebted to St. Luke alone, we read that the publican retained half his great wealth from the poor (xix. 8) ; and our Lord did not even suggest that he did

any wrong, or ought to have given up the whole.

Another characteristic of the Gospel according to St. Luke, and one that evidences the completeness of his work, is the poetry that is embodied in its pages. Noble liturgies, sacred canticles, pious hymns have led to its being regarded as the poets' Gospel. The poetical form was not shown in the Authorized Version, but can now be clearly seen in the Revised. This is one of the improvements that the new version has brought to us. Renan has regarded this poetry as an evidence that the narratives, with which the songs are connected, are not historical ; but a close study of the poetry will show that such a theory is not borne out by facts.

The songs of Zacharias (i. 68-79) and of Simeon (ii. 29-32), of Elizabeth (i. 42), and of Mary (i. 46-55), as well as the song of the angels (ii. 14), are just what, under the circumstances, we should expect. We have rhythmic bursts of parallelism, just as in the Psalms we have a similar construction.¹ This kind of poetry is found among all nations, because it satisfies the universal desire for regular and harmonious movement. Some persons wonder how it is that there are so few poetical sections in the New Testament. We believe the reason to be that most Christians find in the Hebrew Psalter sufficient for all their devotional

¹ See my *Songs of the Jewish Church*, p. 73.

purposes. In the parable of the Prodigal Son we have a refrain, as a comparison of vv. 24 and 32 will make clear. And how appropriately our liturgical Gospel ends! The words of its closing paragraph are like the final peal of the organ, whose strains linger on the ear as the worshippers leave the sacred building (xxiv. 53): 'They were continually in the temple, blessing God.'

The references in the Gospel to the Holy Spirit are not without their lessons. St. Luke gives special prominence to the working of the Spirit. When Jesus was brought for presentation in the temple, there was a man in Jerusalem whose name was Simeon. He was righteous and devout, looking for the consolation of Israel. St. Luke tells us, 'The Holy Spirit was upon him' (ii. 25). After the temptation of our Lord, 'He returned in the power of the Spirit into Galilee' (iv. 14). He taught in their synagogues, being glorified of all. At Nazareth He read from the book of Isaiah, 'The Spirit of the Lord is upon Me,' and He added, 'To-day hath this Scripture been fulfilled in your ears' (iv. 21). Hunter points out¹ that while St. Matthew mentions the Spirit five times, and St. Mark only four, St. Luke has fifty-four references.

In the number of parables that St. Luke has preserved we have another illustration of the

¹ *New Testament: Its Writers and their Messages*, p. 62.

completeness with which he carried out his work. In this particular the Gospel is unique. The parables may be divided into three classes: first, the *theocratic*, that have reference to the kingdom of God; next, the *evangelic*, that reveal the Divine love to sinful men and women; and finally, the *prophetic*, which convey words of rebuke and warning to an evil generation. It must not be supposed, however, that each parable can be so ranged under one class that it could not with propriety be placed under any other. Dr. Plummer says¹ that St. Luke records twenty-three parables, of which eighteen are peculiar to him; and that he omits eleven, of which ten are found only in St. Matthew, and one only in St. Mark. We subjoin a list of parables found in the Gospel, with the parallel passages in the other Gospels. This shows twenty-seven as the total, of which fifteen are certainly peculiar to St. Luke. Seven are found also in the other two synoptic writers, and five in St. Matthew only (but note the two query marks).

PARABLES

Patch from New Garment.	v. 36; Matt. ix. 16; Mark ii. 21.
New Wine.	v. 37; Matt. ix. 17; Mark ii. 22.
Two Builders.	vi. 47-49; Matt. viii. 24-27.
Two Debtors.	vii. 41-42.

¹ *International Critical Commentary: St. Luke V*; Introduction, xli.

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Sower.	viii. 4; Matt. xiii. 3-9; Mark iv. 3-9.
Candle.	viii. 16; Matt. v. 15; Mark iv. 21.
Good Samaritan.	x. 30-37.
Friend at Midnight.	xi. 5-8.
Rich Fool.	xii. 16-21.
Watchful Servants.	xii. 41-48; Matt. xxiv. 45-51.
Barren Fig-tree.	xiii. 6-9.
Mustard Seed.	xiii. 19; Matt. xiii. 31; Mark iv. 30.
Leaven.	xiii. 21; Matt. xiii. 33.
Chief Seats.	xiv. 7-11.
Great Supper.	xiv. 15-24; Matt. xxii. 2 (?).
Rash Builder.	xiv. 28-30.
Rash King.	xiv. 31-33.
Lost Sheep.	xv. 4-7; Matt. xviii. 12-13
Piece of Silver.	xv. 8-10.
Prodigal Son.	xv. 11-32.
Unrighteous Steward.	xvi. 1-8.
Dives and Lazarus.	xvi. 19-31.
Unprofitable Servants.	xvii. 7-10.
Unrighteous Judge.	xviii. 2-6.
Pharisee and Publican	xviii. 9-14.
Ten Pounds.	xix. 12-27; Matt. xxv. 14-30; Mark xiii. 34 (?).
Vineyard.	xx. 9-16; Matt. xxi. 33-41; Mark xii. 1-10.

CHAPTER X

CATHOLICITY OF THE GOSPEL

Universalistic tendency very marked—Why he emphasized Catholicity—Many references characteristically Jewish—Those to Gentiles more numerous—Illustrative of sympathy for Gentiles—Gospel written by a Gentile to a Gentile—Unfolds a full and free salvation—Forgiveness—Influence of St. Paul—St. Luke not merely an amanuensis of St. Paul—Influence seen in style and doctrine—St. Luke's influence over St. Paul—His individuality.

THE universalistic tendency in the Gospel of St. Luke is very marked. It is of great importance that we recognize this fact, not merely because of its critical or literary interest, but because of its direct practical bearing on interpretation. His statement of the teaching of Jesus is more comprehensive than that of St. Matthew. This truth is seen, not only in what he includes, but also in what he omits. He affirms that the Saviour came to seek and to save the lost, such as Zacchæus (xix. 10); that He sent the seventy disciples to carry the gospel to the Gentiles, who were outside of, and beyond, the mission upon which the Apostles were sent. The genealogy given in the third

chapter traces the ancestry of the Christ back to Adam ; while St. Matthew only gives the generation back to David, who was the son of Abraham. The purpose of this difference was doubtless to prove that Jesus was fitted to be the world's Messiah, inasmuch as He belonged to all men and not only to the Jewish nation.

The personal history of St. Luke may enable us, to some extent at least, to learn the reason why he emphasized so greatly the catholicity of the gospel. He was a Gentile, and so free from the pride of race which is so characteristically Jewish. He had travelled far, and had seen many people and places. This experience had enlarged his view and broadened his conceptions. As a physician he had been brought into contact with the needs of men. 'To such a man the breadth of God's purposes, the largeness of redemption, and the message of the gospel to suffering humanity, would appeal with urgency.'

There are many references in this Gospel that are peculiarly Jewish. A few of them may be mentioned as illustrative of the whole. In the first chapter part of the angel's message to Zacharias was that his son John should turn many of the children of Israel to the Lord their God (v. 16). When afterwards the father was filled with the Holy Ghost, he prophesied, saying (i. 67), 'Blessed be the Lord the God of Israel ; for He hath visited and wrought redemption for

His people.' The passages that recognize the law and the prophets, as well as affirm the perpetual duration of the former and the fulfilment of the latter, all illustrate this same fact, e.g. xvi. 17; xviii. 31. One grand result of Zacchaeus seeking to see Jesus was (xix. 9), 'To-day is salvation come to this house, forasmuch as he also is a son of Abraham.'

But the references to the Gentiles are much more numerous. Zacharias sang (i. 79) that the 'dayspring from on high' not only visited God's people, but came 'to shine upon them that sit in darkness and the shadow of death.' The burden of the angelic song to the shepherds (ii. 10) was, 'Behold, I bring you good tidings of great joy which shall be to all the people. Just and devout Simeon, upon whom the Holy Ghost had come, spoke (ii. 31, 32) of salvation to be wrought out by Christ as 'prepared before the face of all peoples; a light for revelation to the Gentiles.'

Jewish intolerance against the Samaritans, illustrated in the request of James and John, 'Lord, wilt Thou that we bid fire to come down from heaven and consume them,' is rebuked with appropriate gesture (ix. 55), 'He turned and rebuked them.' Gentiles are represented (xvii. 16) as exhibiting gratitude when the Jews fail in this duty. In this Gospel is recorded how, on different occasions, prophets were sent to bless Gentiles in preference to Jews. Stress

is also laid upon the sending of the Seventy (x. 1-16), that number being the symbol of the nations under the theocracy; whereas St. Matthew places it on the sending of the twelve who were the representatives of the twelve tribes of Israel.

We note the idea of sympathy for the Gentiles expressed in part of our Lord's charge to the Seventy (x. 13), where He says, 'Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon' (both Gentile and commercial towns) 'which were done in you they would have repented long ago sitting in sackcloth and ashes.' Furthermore, the Samaritan is used as the embodiment of charity in that inimitable story, recorded also in the tenth chapter, where we read (verse 30) of 'a certain man who was going down from Jerusalem to Jericho.' And the last charge to the disciples affirms (xxiv. 47) that 'repentance and remission of sins should be preached' in the name of Christ, 'unto all the nations, beginning from Jerusalem.'

This Gospel was written to a Gentile by a Gentile. St. Luke is the only Gentile writer of any book in the Sacred Canon. Hence its catholic spirit is in harmony with its origin. Our author alone mentions the mission of Elijah to the heathen widow at Sarepta; and the cleansing, by the agency of Elisha, of Naaman the Syrian. The supreme aim of the

book is to exhibit Jesus Christ as the Saviour of all men ; not merely of His own kinsmen, but of the Gentiles also.

In this particular we have one marked difference between our Evangelist and the other Synoptists. They do not neglect this aspect of Christ's character, but St. Luke dwells on it with peculiar delight. As an illustration of this truth let us turn to the third chapter, where it says that when preaching in the country about Jordan, John the Baptist quoted the words of Isaiah the prophet. Both St. Matthew and St. Mark refer to this quotation ; but they end with the words, ' Make ready the way of the Lord, make His paths straight.' St. Luke completes the quotation (iii. 5, 6), thus showing his belief in the universality of the Saviour's mission, ' Every valley shall be filled and every mountain and hill shall be brought low ; and the crooked shall become straight ; and the rough ways smooth ; and all flesh shall see the salvation of God.'

The Gospel of St. Luke is the one that pre-eminently shows catholicity of mind ; it unfolds a free and full salvation. The visit of Jesus to Zacchaeus, narrated in the beginning of the nineteenth chapter and peculiar to this Gospel, reveals this truth very fully, and evidences the fact that, in the opinion of our author, the Saviour clearly taught that no one is outside the scope of the gospel invitation,

and all may, if they so decide, belong to the kingdom of God. The case of the thief on the cross is another illustration. Even Renan affirms that St. Luke's boldest stroke in this respect is the conversion of the thief on the cross. The object may have been to bring Judaism and Paulinism together in the sphere of comprehensive Christianity, where the former would merge into the latter, as one writer has suggested. Of this we are quite assured, that his primary object was to prove that Jesus of Nazareth was not only the Jewish Messiah but the world's Redeemer.

One of the leading ideas of this Gospel is that of forgiveness. Pardon is represented as given by Divine mercy, not won by human merit. In the parts that are peculiar to St. Luke this idea is fundamental. Even on the lower plane of healing these blessings are regarded as the gifts of Christ. This fact is clearly disclosed in the Revised Version of vii. 21, where we read, 'On many that were blind He bestowed sight' (ἐχαρίσατο βλέπειν). Among the many treasures of this Gospel are the stories of the prodigal son, the forgiveness of the fallen woman, and of the sinful publican, as well as His crucifiers, for whom Christ prayed, and the thief on the cross, to whom He said, 'To-day shalt thou be with Me in Paradise' (xxiii. 43). As the head of our common humanity Jesus was (ix. 22) the 'Son of Man'; as such He had come

to seek and to save the lost. This is the great truth that sustains every Christian worker and without which missionary effort would die out of the world.

This truth has been pointed out with appropriate emphasis and felicity of language by Renan in his charming chapter on the Gospel according to St. Luke in the fifth volume of his work on the *Origins of Christianity*. 'There is hardly,' says he, 'an anecdote, a parable peculiar to Luke, which breathes not the spirit of mercy and of appeal to sinners.' The only word of Jesus a little hard which has been preserved becomes with our author an apologue, full of indulgence and patience. The unfruitful tree must not be cut down too quickly. The good gardener opposes himself to the anger of the proprietor, and demands that the tree be renewed before it be finally condemned. The Gospel of St. Luke is, by excellence, the Gospel of pardon, and of pardon obtained by faith.

The mention of Paulinism leads us to consider the influence which St. Paul exerted over the mind of our Evangelist in the selection of the material, and also the form of composition, of this Gospel. That a close friendship existed between St. Paul and St. Luke the epistles of the former clearly reveal. In Col. iv. 14 we read, 'Luke, the beloved physician, and Demas salute you.' In the short letter to Philemon, the great Apostle speaks of 'Lucas my fellow-

labourer'; and in the second epistle of Timothy St. Paul wrote, 'Only Luke is with me.' This friendship may have begun at Rome during St. Paul's first imprisonment there when St. Luke was practising as a physician, as the epistles appear to indicate; but from the Acts of the Apostles we gather that he had previously been acquainted with St. Paul. From the use of the first person plural in Acts xvi. 11, as compared with the first and sixth verses, this supposition seems very probable. 'He' in the first verse and 'they' in the sixth give place in the eleventh to 'We made a straight course to Samothrace.'

There is a tradition which refers to St. Luke as little more than the amanuensis of St. Paul in the composition of our Gospel. The Marcionites, an heretical sect that flourished in the second century, accepted this Gospel as the product of the great Apostle, and rejected all the others. Such a theory, however, has no foundation in fact. This Gospel has always been accepted as the work of St. Luke, not of St. Paul. It has always been designated as such; and the preface, when compared with the beginning of the 'Acts of the Apostles,' expressly states that St. Luke not only wrote it, but gathered his material from those who 'from the beginning were eyewitnesses and ministers of the word.'

The influence which St. Paul exerted over

St. Luke is evident in many parts of this Gospel. The genealogy of the Saviour is quite in harmony with the Pauline universality of this Gospel. Then the use of the triple combination is very manifest in the writings both of the Apostle and of the Evangelist. St. Paul speaks, for example, of faith, hope, and charity, and of the one Lord, one faith, and one baptism; while as illustrative of St. Luke's use of triplets we may take the question asked of John the Baptist, 'Master, what shall we do?' asked by people, publicans, and soldiers. We have also triple combination of parables in chapter xv., viz. the lost sheep, the lost piece of silver, and the prodigal son.

From the standpoint of the statement of doctrine, the influence of St. Paul over St. Luke is manifest. In the teaching concerning the kingdom of God, both as to its spiritual nature and its universal membership, there is a general affinity. The paragraph that tells the story of the two malefactors (xxiii. 39-43) is an echo of the Pauline doctrine of 'Justification by Faith,' as well as a statement of historical fact. In their accounts of the institution of the Lord's Supper, St. Luke and St. Paul show much similarity: a coincidence that appears all the stronger when the accounts are compared with those of the other Synoptists; and the statements made by St. Luke concerning the appearances of the risen Saviour, after His

resurrection, are almost identical with those given (1 Cor. xv. 5-8) by St. Paul.

But while the influence of the Apostle over the Evangelist can be traced in this Gospel, yet there are many and distinct evidences of individuality. St. Luke was not merely a theological partisan who pressed everything into the service of advocating Pauline universalism as against Judaistic exclusivism. He was a sincere and earnest believer, just as St. Paul was, in the gospel of free grace: a salvation that all men might enjoy if they would accept it on the terms offered. If all the facts of their friendship were known, we should most likely find that the influence of St. Luke had been no small factor in the fashioning of St. Paul's theology. This side of the subject is too often ignored; and seldom if ever is the importance that should be attached to the thought allowed in the consideration of this problem. As they travelled together from place to place they would doubtless often converse upon the subjects so dear to their hearts, and decide upon what they should preach, and how best to express the truth as it is in Jesus. By such means would they successfully fulfil their mission, and become workmen (2 Tim. ii. 15) that needed 'not to be ashamed, handling aright the word of truth.'

CHAPTER XI

GOSPEL OF WOMANHOOD AND INFANCY

Christianity ennobled woman—Comparison with woman's condition under pagan rule—A marked domestic tone in the Gospel—St. Luke narrates much about women—Woman in Simon's house—Women respected in Macedonia—Christ's affection for children—Sympathy for widows.

CHRISTIANITY has ennobled woman. Our Lord Himself was born of a woman; and among His devoted disciples, during His earthly ministry, were Joanna the wife of Chuza, Herod's steward, and the sisters of Lazarus at Bethany. It was to women that Jesus spoke (xxiii. 28) as He trod the Via Dolorosa on His way to the cross; and it was to women that He first appeared after His resurrection from the grave. The first converts in Europe were women: Lydia and Damaris and Priscilla. While Jew and Gentile alike regarded woman as inferior, they have always taken a prominent, and in some cases an important, part in the development of the Christian Church. As a result the standard of character and of moral aspiration among them has been raised, and the

trend of modern society is towards their perfect liberation from the restrictions, legal or otherwise, to which, in pagan lands, they have been subjected.

When we compare the condition of woman under heathen rule with that which they enjoy under Christian influences this fact will shine forth with no uncertain lustre. At Athens a daughter legally inherited nothing from her father ; until marriage she lived in the closest seclusion, and after marriage she was not permitted of herself to conclude any bargain or be a party to any important transaction. It was a fundamental conception of Roman law that a woman should never be independent. Even after her wedding a wife was legally regarded as but the daughter of her husband, who had a certain power over her life ; after his death, she could not be the legal guardian of her own infant children.

But as Christianity gained a foothold and extended its influence in the empire the status of women steadily improved. The standard of character and of moral ideals was rapidly raised in the community. This fact of the direct, immediate, and constant pressure of the religion of Jesus on the domestic life of the Gentile nation would be known to St. Luke, and its importance would be recognized by him as he described the details of the events that are given in his Gospel. He had a marked

sympathy with women, and his experiences as a physician would help him to write this volume in which women play such an important part.

Since the coming of the Kingdom of Heaven was preached by Jesus it has always been the tendency of Christianity to bring to women larger opportunity and an increased sphere of service. Just as at the south portal of Strasburg Cathedral the figure of Sabina, the maiden architect, faces that of Erwin its principal designer, so our holy religion has put woman side by side with man in all the great movements which have benefited humanity. To St. Luke we are indebted for the revelation of the genesis of this tendency; and it is wise to emphasize this truth, that it has not been regal influence, nor the increase of machinery, nor the spread of science that has improved the world, but it has been the teaching of the Saviour which has glorified gentleness, ennobled purity, and disclosed the Church as the bride of Christ.

From the Gospel according to St. Luke we learn much about the services that women rendered to Jesus. Into his story are woven the purest types of womanhood. The narrative of the Nativity is written from a woman's point of view. It is a significant fact, and one worthy of notice, that no instance is recorded of any woman showing a hostile spirit to the Saviour. Hence it is to be expected that in this Gospel there would be a marked domestic tone. And

this is exactly what we find is the case. Take, e.g. the artistic portrayal (x. 38-42) of the attractive home at Bethany in which dwelt the loving Mary with her brother and sister, and where human affection was sanctified by Divine friendship. This incident is one of the finest among the many gems that St. Luke has preserved.

We have also in this Gospel narratives of certain events in which women occupy no mean position, and which are mentioned only by St. Luke. It is because of this fact that the historical character of some of them has been questioned. He alone tells us of the raising of the widow's son at Nain (vii. 11); of the Magdalene, who into the Pharisee's house brought an alabaster box of ointment and anointed the feet of Jesus after washing them with her tears and wiping them 'with the hair of her head' (vii. 38). He alone tells us of certain women who had been healed of evil spirits and infirmities, and who, with others whom he names, 'ministered unto Him of their substance' (viii. 3); of the two sisters of Bethany, whose names he gives to us, and the difference in whose characters he unfolds. By means of this story of the two sisters in the 'certain village' (x. 38) St. Luke has, without knowing it, supplied historical support to the Johannine statement of the raising of Lazarus. It is by this method of indirect proof that we

obtain irrefutable and overwhelming evidence of many important facts and cardinal truths of historical accuracy and of assured inspiration. He alone tells us of the nameless woman that lifted up her voice and affirmed that the mother of such a son as Jesus was blessed (xi. 27) ; and of the women who formed part of the great company of people that followed the Saviour as He journeyed to the crucifixion (xxiii. 27), bewailing and lamenting as they went.

There is one beautiful incident in the life of Jesus, and to which reference has just been made, that glows and scintillates in its revelation of the Saviour's treatment of woman. In its light we see and learn many things. When the woman in the house of Simon the Pharisee (vii. 37, 38) kissed the feet of Jesus and anointed them with the ointment she had brought, contrary to His usual custom of checking such manifestations of irregular emotion, He accepted the tender display of love and gratitude because he saw the humility of heart which prompted it. On another occasion, when 'a certain woman out of the multitude lifted up her voice' (xi. 27) and said that His mother was blessed, He rebuked her sentimental admiration. While not denying her statement, He showed that to have communion with what is Divine was more important than to have fellowship with what is human. 'Yea, rather, blessed are they that hear the word of God, and keep it,' are the

words of Him who is the way, the truth, and the life.

The nature of St. Luke, as well as his surroundings, may have led him to relate so fully the large part that women played in the ministry of his Master. By nature he was sympathetic, and as women in early times were more respected and honoured in Macedonia than in Greece proper, St. Luke would have such a kindly feeling towards them as would lead him to record, as fully as possible, their relations and ministrations to Christ. Moreover, much that he relates is likely to have been obtained from a female source; it may have been from some member of the Holy Family, probably from the mother of our Lord herself.

This Gospel sheds a sacred halo and attractive charm over childhood, perpetuating the innocence of paradise in a sinful world. It is St. Luke alone who tells of the birth and infancy of the Baptist; of the circumcision, presentation in the temple, and growth of Jesus in unusual 'favour with God and men' (ii. 52). Concerning the 'presentation,' Farrar says, 'It is the solitary flower gathered from the silence of thirty years.' The affection that Jesus had for children is indicated in a number of interesting details that are omitted by the other evangelists, but which bring out into strong relief the gracious truth that Christ loves the lambs of His flock.

When He wished to teach His disciples a lesson in humility, 'He took' (ix. 47) 'a little child and set him by His side.' It is St. Luke who also alone tells us that infants were brought to Jesus that 'He should touch them' (xviii. 15); and that the child of Jairus, who was miraculously restored to life (viii. 42), was 'an only daughter.' Both St. Matthew and St. Mark tell the story of the healing of the lunatic child the day after our Lord's transfiguration; but it is St. Luke only that relates the pathetic reason why Christ should heal the man's son: 'For he is mine only child' (ix. 38). These tender references show, as perhaps nothing else could do, how strong and deep and abiding was the affection the Saviour had for children.

Our Gospel evidences the fact that widows were not forgotten by Jesus Christ; their interests had a warm and tender place in His heart. St. Luke mentions several instances which are peculiar to his Gospel; reference, however, can only be made to two or three of them. During His first sermon at Nazareth our Lord reminded His hearers that many widows were in Israel in the days of Elijah, but unto none of them was He sent (iv. 26), 'Only to Zarephath in the land of Sidon, unto a woman that was a widow.' In the parable of the 'Unjust Judge,' who was constrained, through the importunity of a widow who sought justice at his hand, to grant her request, St.

Luke discloses (xviii. 5) the reason: 'I will avenge her lest she wear me out by her continual coming.'

It is to this Evangelist we are indebted for the touching story of the Widow of Nain (vii. 11) mourning the loss of her only son, whom when He saw 'He had compassion on her, and said unto her, Weep not.' He has compassion for all the widows in Israel who have been bereaved. His voice can now carry consolation to the mourner as it then brought life to the dead. For when 'he that was dead sat up and began to speak, He gave him to his mother.' Still the Lord says, *Μὴ κλαῖτε*, weep not; 'I am the resurrection and the life; he that believeth in Me though he die, yet shall he live; and whosoever liveth and believeth in Me shall never die.'

CHAPTER XII

GOSPEL OF PRAYER AND THANKSGIVING

Subject of prayer important—St. Luke's additions to Gethsemane story—Value of prayer emphasized—Nine separate occasions of Christ's praying mentioned—A psychological antecedent—Submission to Divine will essential—Silences of Jesus—Thanksgiving and praise.

EVERY teacher of religion has something to say about the nature and uses of prayer. No system of theology would be complete that ignored its existence. Our Lord taught His disciples how to pray (xi. 2) and His example harmonized with His teaching. Jesus Himself was a man of prayer. This fact renders the subject interesting, as well as important. To Him prayer was the fragrant atmosphere in which He moved, lived, and had His being. The Gospel according to St. Luke proves this fully. It also refers to the subject more than do the other Gospels. So much so is this the case that it has been called the Gospel of Prayer.

In common with the other Evangelists, St. Luke refers to the scene in Gethsemane. In other narratives, as in the charge to watch

(xxi. 36), where he adds, 'at every season making supplication that ye may prevail,' he here makes important additions. In chapter xxii. 44 we read, 'And being in an agony He prayed more earnestly.' This is the only place in the New Testament where the word *ἀγωνία* is found. Hence it has always been associated with this incident, and has so passed into our language. Then the words of Jesus to Judas, 'Betrayest thou the Son of Man with a kiss?' are alone preserved by St. Luke (verse 48), as likewise is the expression *καὶ ἀψάμενος τοῦ ὠτίου*—'And he touched his ear' (verse 51)—which is so characteristic of what might be expected from a writer who was also a physician.

St. Luke gives many instances which prove how great, in the estimation of Jesus, was the value of prayer. He alone has recorded several parables of our Lord that enjoin persistence in prayer. He graphically describes (xi. 5-8) how a man goes at midnight and asks for the loan of three loaves from his friend, who because of his importunity rises from his bed and gives him as many as he needeth. The same truth is unfolded in the parables, alone narrated by our author, of the widow and the unjust judge (xviii. 1-8). The aim of the instruction here given is distinctly declared to be that 'men ought always to pray and not to faint'; that they should exercise a holy importunity in

approaching the mercy-seat. The parable of the publican and the Pharisee, for which we are also indebted to St. Luke, puts the genuine and the counterfeit prayer side by side and enables us instinctively to discriminate between the real and the false.

It is to St. Luke alone that we are indebted for irrefutable evidence that our Lord Jesus Christ Himself prayed to His Father in heaven, offered petitions on behalf of His disciples, and taught His followers how to pray. Thus by example and precept He showed how important is the place that prayer occupies in the development of the Christian life. On nine separate occasions does St. Luke record that Jesus prayed to His Heavenly Father and taught others to do the same. He alone of the Synop- tists says that at His baptism (iii. 21), when the heaven was opened, the Holy Ghost descended upon Him, and the Voice from heaven affirmed that He was God's beloved Son, He was engaged in prayer.

In like manner St. Luke alone discloses the fact that, after healing the leper, when great multitudes came together to hear and to be healed by Him of their infirmities, He withdrew Himself into the desert and prayed (v. 16). In this Gospel only are we told that before our Lord chose His twelve disciples 'He went out into the mountain to pray (vi. 12), and He continued all night in prayer to God.' The

first prediction of His passion, made after Peter had confessed that He was the Christ of God, was preceded by personal prayer (ix. 18), which fact, alone of all the Synoptists, is mentioned by St. Luke. It is He alone who states (ix. 29) that, at the transfiguration of the Saviour, as He prayed, 'The fashion of His countenance was altered, and His raiment became white and dazzling.'

Only in this Gospel is it said that, before our Lord gave to His disciples the epitome of prayer that goes by His name, He had been praying in a certain place. It was on account of witnessing His devotions that one of His disciples said (xi. 1), 'Lord, teach us to pray, even as John also taught his disciples.' Here only is it recorded that Jesus prayed for Peter that he might be delivered from the wiles of Satan and made meet, after his conversion, to strengthen his brethren (xxii. 32): 'But I have made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren.' It is St. Luke alone who gives us in this same chapter (verse 40) the Master's charge to His disciples at the Mount of Olives, 'Pray that ye enter not into temptation,' made emphatic by repetition; and it is to St. Luke that we are indebted for the knowledge of the Saviour's prayers on the cross: first for His enemies, 'Father, forgive them, for they know not what they do';

and secondly, in relation to Himself, 'Father, into Thy hands I commend my spirit.'

The prayer of Jesus (xxii. 42), 'Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done,' was the psychological antecedent of the wonderful scenes that followed. Prayer is a necessity of human nature. This fact is evidenced by the words of our Saviour. There are times when, like Him, we find that human sympathy does not reach the deepest depths of our thought and feeling. But if we have learned to say 'Father,' then our sense of loneliness, and it may be even fear, finds for itself a voice in prayer. Greek and Roman writers seldom treat this subject with the seriousness it deserves. This may account for the prominence and emphasis St. Luke gives to the thoughts connected with it.

From these words it is evident that our Lord wished His followers to know that submission to the Divine Will was an essential of prayer. Our communion with God should not be so much to modify the Divine will as to bring our expectations into harmony with His. Like their Master, the disciples of Jesus realized that solitude is a great help to devotion, and that prayer fulfils its highest purpose when it finds expression in fellowship rather than in petition. The true reply to the prayer of the Saviour was not in the passing from Him of the

cup, but in the appearing, mentioned only by St. Luke (xxii. 43), of the 'angel from heaven strengthening Him.'

What have been called 'The silences of Jesus,' especially as they relate to this subject of prayer, form both an interesting and instructive study. It would seem as if the Evangelist wished it to be understood that the 'passive side' of Christ's life had its lessons, no less in importance than the active one. We are told in v. 16 how He withdrew Himself from the crowd and went into the deserts that He might engage in His devotions. The Gospel contains the records of many of these silent prayers of Jesus. They tell us most plainly that fellowship with God was with Him a continual exercise, fraught with rich experiences and needed blessings. In vi. 12 St. Luke affirms, 'It came to pass in these days, that He went out into the mountain to pray; and He continued all night in prayer to God.' This was at the time when the Galilean ministry was reaching its zenith, and when our Lord was about to choose His twelve disciples. He felt the gravity of the situation and season, and He prayed. St. Luke portrays the whole scene—that the Master's example may be followed, and men find grace to help in every time of need.

It may be well here to notice that this Gospel is characterized by praise and thanksgiving, as well as by prayer. It is not without signifi-

cance that it introduces us, in its opening words, to the temple worship at which Zacharias 'executed the Priest's office before God' (i. 8); while its closing words affirm that, after the ascension of their Lord, the disciples, having returned to Jerusalem, 'were continually in the temple, praising and blessing God.' The expression 'praising God' (αἰνεῖν τὸν θεόν) is almost peculiar to St. Luke in the New Testament, as is also the phrase 'blessing God' (εὐλογεῖν τὸν θεόν). It is in this Gospel, more than in any other, that we read how, when men had received special blessings from Christ, they 'glorified God' (δοξάζειν τὸν θεόν). Thus are we taught that thanksgiving should follow the reception of mercies that come in answer to prayer.

CHAPTER XIII

ESCHATOLOGY OF THE GOSPEL

The kingdom of God—Christ the Central Figure—Soul growth—Continued by Holy Spirit—When will Christ return?—Intermediate condition—Resurrection: privilege of the sons of God—Of just and unjust—General Judgement—Reward of godly—Final condition of ungodly—Suffering unending and unchangeable.

ONE prominent feature in the teaching of our Lord referred to what He called 'The Kingdom of God.' There are at least twenty-one references to it in St. Luke's Gospel; as in ix. 2, where we are told that Jesus sent the disciples 'to preach the kingdom of God and to heal the sick.' Throughout the Synoptic Gospels His teaching moves around the great idea of this kingdom, and specially is this so in relation to the problems of eschatology. The words of our Lord were largely figurative, and the bold imagery employed was in harmony with the pictorial language of the Old Testament. His language was not scholastic, but popular; intended not merely for a select few but for all.

Figures of speech are easily misunderstood;

and the metaphors of Jesus have been taken literally when no such result was intended. All that He said must be taken in connexion with the age and country in which He lived. It cannot be understood aright unless this is done. When the Hebrew prophets had any great calamity to describe they did it by using bold and appalling imagery ; and Christ, when referring to the end of the world, used metaphors with which the people were familiar. In chapter xvii. St. Luke tells us that our Lord referred to the days of Noah and of Lot, and says (verse 26), ‘ Even so shall it be in the day when the Son of Man is revealed.’ ‘ For ’ (verse 24) ‘ as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven ; so shall the Son of Man be in His day.’

Our Lord spoke with more authority than a Jewish prophet. His words were rendered authoritative by the exposition of them which His own life affords. As Dr. Salmond says,¹ ‘ Christ’s teaching is His own exposition of the Divine life which was historically revealed in Himself.’ The Old Testament seers said, ‘ Thus saith the Lord ’ ; Jesus said, e.g. iv. 24, ‘ Verily I say unto you.’ Christ transfigured the Jewish apocalyptic. True, there was much in it that was good and noble. He accepted its ‘ eternal optimism ’ ; but He spiritualized and enlarged

¹ *Christian Doctrine of Immortality*, p. 292.

the scope of its application, both as it applied to Himself as the Messiah, and all men whose final destiny would be decided by Him on the day of judgement.

Of the kingdom which our Lord came to set up St. Luke tells us He is the central figure, e.g. iv. 43: 'But He said unto them, I must preach good tidings of the kingdom of God to the other cities also: for thereto was I sent.' Dean Farrar says that here is the (δεῖ) 'must' of moral obligation. There is more meant by the word than that. Dr. Plummer is nearer the heart of things when he says, 'His work and sufferings are ordered by Divine decree.' The death of the Saviour released forces required for the setting up of His kingdom. When He comes again 'in His own glory, and in His Father's, and of the holy angels' (ix. 26), He shall consummate the work that He then began.

It is an interesting fact that Christ never gave any definition of His kingdom. Even the parables given by St. Luke cannot be regarded in this light. While the phrase 'Kingdom of God' is not found in the Old Testament, yet Jesus evidently regarded it as a well-known and well-understood expression. According to Dr. R. H. Charles¹ the hope of a Messianic Kingdom on earth was abandoned by the Jews about 100 B.C., and 'heaven itself, or paradise,

¹ *Eschatology*, p. 308.

became the goal of the hopes of the faithful.' St. Luke presents the kingdom as soul-life. He says (xvii. 20-21), 'The kingdom of God cometh not with observation: Neither shall they say, lo here! or there! for, lo, the kingdom of God is within you.' He does not speak of immortality; but rather of life, as the great privilege and end of human existence. The kingdom is here. To look forward to it would be a waste of hope and a misuse of faith. Christ pointed to His miracles as evidence; and He said (xi. 20), 'But if I by the finger of God cast out devils, then is the kingdom of God come upon you.'

This kingdom is one of soul growth, by means of which we are to become fitted for the highest positions within it to which we can attain. Within its confines St. Luke tells us mighty and mysterious forces are at work which enable men to grow in grace and to develop all that is noble and Christlike. These forces are akin to those (xiii. 19, 21) that leaven the measure of meal, or that expand the seed into the enlarging tree, in whose branches lodge the fowl of the air. These two parables give the idea of a gradual growth: that the kingdom is an influence slowly pervading society. Canon Streeter regards them as having 'Q' for their source; and he says¹ that the 'eschatological sayings characteristic of "Q"' are rather those

¹ *Studies in the Synoptic Problem*, p. 427.

that imply a kingdom which is in some sense already present and which will increase by a gradual growth.'

After the ascension of our Lord the kingdom was continued by the presence of the Holy Spirit. This truth is more explicitly stated in St. John; but our author gives a clear testimony. In xxiv. 49 we read, 'And behold, I send forth the promise of My Father upon you.' That promise was fulfilled by the pouring out of the Spirit on the day of Pentecost, and that outpouring could only occur as the result of His death and enthronement. St. Luke says (xxii. 69), 'But from hence shall the Son of man be seated at the right hand of the power of God.' These words undoubtedly suggest a continuation of the kingdom; and our Gospel, as in xvii. 24, indicates a return 'in His day,' which shall be somewhat catastrophic, yet not out of harmony with the conception of gradual growth. Many of the parables and sayings of our Lord are eschatological, and have reference to the time when this return will take place.

The problem as to when the Son of Man will appear is solved by Christ Himself. In xii. 40 we are told, 'Be ye also ready: for in an hour that ye think not the Son of Man cometh.' These words are said to have come from the 'Q' source. This will account for their vagueness and reserve. St. Luke wished to instruct more than to gratify mere curiosity. But

their very vagueness makes all realize that no one knows the time; hence it is necessary to be always prepared. This is our author's conception. He describes the return of the Son of Man as an event, a visible appearance. In the apocalyptic literature of the Old Testament the coming of the Lord is said to be preceded by certain portents; so in the New Testament certain events are to herald the approach of the Son of Man. St. Luke tells us (xxi. 32) that Jesus said, 'Verily, I say unto you, This generation shall not pass away, till all things be accomplished.'

Turning to St. Luke's conception of the intermediate condition between death and the resurrection, we find that it is couched in figurative language after the fashion of the great prophets of Israel. Much light upon this subject may be obtained from a sympathetic, prayerful study of such passages as xxiv. 39-43, 'See My hands and My feet, that it is I myself,' &c. In these words information is given concerning the nature of the risen Christ which is more plainly unfolded in this Gospel than in either of the other Synoptists. Our Lord did not say much concerning the intermediate state. His words rather fixed men's thoughts on the present life and the final results that will follow. He is said to have employed certain vivid metaphors that were taken from apocalyptic sources: as, e.g. when referring to the

Passover (xxii. 16) He said, 'For I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.'

When speaking of the unseen world and those that are therein our Lord divided it into two departments,¹ using the terms Hades and Abraham's bosom to describe them. Hades is the Latin equivalent for the Hebrew Sheol (שְׁאוֹל), the abode of departed spirits. This did not, in the early history of the Jews, mean an intermediate state. It was regarded as a great cavern under the earth where the shades lived, and from whose darkness there was no hope of relief. But as the years passed a change became apparent in apocalyptic literature. The idea of an intermediate state is seen when rewards for the good and penalties for the bad are given. In the Revised Version, Hades replaces the word 'hell' in the Authorized Version, when it is used to signify the abode of the dead.

In St. Luke xvi. 22, 23 we read that when the beggar died he was carried by the angels into Abraham's bosom; but when the rich man died he is said to be in Hades and in torments. It is worthy of note that the word employed ('Αἰδης) by St. Luke is not Gehenna, which was the Rabbinical term for the place of woe; also that the flame which caused anguish to Dives did not consume, and that the whole parable, which is peculiar to St. Luke, has

¹ Pope's *Compendium of Christian Theology*, iii, p. 378.

many affinities with the account of Sheol as given in 1 Enoch xxii. Gehenna is derived from Ge Hinnom, in which valley Moloch was worshipped. This fact doubtless led to the Jews regarding the place with disfavour, and using it as the place of destruction for refuse. New Testament writers used it to express, metaphorically, the idea of endless punishment for sinners ; hence it is that Christ is represented as saying to the multitude that thronged His steps (xii. 5), ' But I will warn you whom ye shall fear : Fear him, which after he hath killed, hath power to cast into hell ' (εἰς τὴν γέενναν) ; ' yea, I say unto you, Fear him.'

The only other word that calls for comment is Paradise, used by our Lord to the thief on the cross (xxiii. 43) : ' Verily I say unto thee, To-day thou shalt be with Me in Paradise.' Gehenna and Paradise, says Dr. W. B. Pope, are both figurative names and are included in Hades. So also Dean Farrar and Dr. Plummer. But Dr. Shailer Mathews¹ affirms that Paradise is used in later Jewish thought to represent the abode of the blessed dead. He states that in Jewish apocalyptic literature it was used as the opposite of Gehenna. It is a Persian word, used in Scripture with several meanings, the principal one being a park or pleasure grounds. The use of the word by the Rabbis was not always consistent. Christian writers

¹ Hastings' *Dictionary of the Bible*, p. 681.

also vary much in their use of the term. Sometimes it refers to the intermediate state, at other times to heaven.

The classic passage in St. Luke in regard to the resurrection is xx. 27-40. Jesus is represented as answering the question of the Sadducees, which say, 'There is no resurrection.' He shows that this doctrine is not a new one, as in verse 37, 'But that the dead are raised, even Moses shewed.' The argument is *a fortiori*. They had quoted Moses; so would He. Even Moses, whom they supposed to be against the doctrine, had declared that Jehovah was the God of the living, not of the dead. He is the God of Abraham, Isaac, and Jacob, and this implies that they still live. There is nothing in the Synoptic Gospels to limit the words of Jesus to a purely spiritual resurrection. The relation that exists between God and man guarantees the entire, complete, and continued life of the latter.

It is evident from xx. 36 that to be raised again is one of the privileges of the sons of God: 'For neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.' The adjective *ισάγγελοι* would seem to have been coined by St. Luke. It is peculiar to him in the New Testament. The sons of God are like to the angels in nature, in that they are immortal, though they are superior to them in privileges.

The relations of sex are abolished (xx. 35), yet certain appetites exist (xxii. 30). In another part of the Gospel (xiv. 14) we are taught that the resurrection is a reward for right doing; because to the ruler of the Pharisees, who was His host on a certain Sabbath day, He affirmed that, on account of benevolence, 'Thou shalt be recompensed at the resurrection of the just.'

The question may be asked whether the resurrection, in St. Luke's view, was confined to the righteous. We regard the words just quoted as suggesting their own antithesis. In the Synoptists elsewhere the truth is clearly stated that there shall be a resurrection of just and unjust not separated by any space of time. In verse 38 of the twentieth chapter our author states that, as God is the God of the living, therefore 'all live unto Him.' The πάντες surely is not restricted to the three patriarchs: it will include all those to whom reference is made in the previous verses. Some of the Jews looked for a strictly carnal resurrection, in connexion with the second coming of the Christ; but our Lord distinctly teaches 'They live unto Him.'

Not that the relations of sex will be entirely destroyed; man continues his own individuality; but they will be glorified. 'The soul will be so renewed as to become a new creation; and the body will be more than a mere restoration, a new creation also.' There are many things we

should like to know concerning this subject that are not disclosed in this Gospel, and for their unfolding we must seek elsewhere. But is not the silence of St. Luke very suggestive? He does not contradict any of the other writers of the sacred scriptures; and he does give (ix. 29-32) a wondrous description of the transfiguration of our Lord, from which we may learn much as to what will be the character of our own glorified bodies.

The language of the Gospel according to St. Luke in regard to the general Judgement is probably the mildest of the Synoptic writers. He brings to a close a 'highly eschatological passage' with the comparatively quiet ending (xxi. 28), 'But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh!' In the verse preceding this one our Lord affirms that the Son of man shall be seen coming in a cloud and great glory; that the purpose of His return will be to judge the world in righteousness. In Him the righteousness of God was realized; hence it follows that a man's relation to Christ (see ix. 26) determines likewise his relation to God; thus we know why Christ is the judge. He is the Son to whom all things (x. 22) have been delivered by the Father. As Dr. Plummer says,¹ 'Christ has full power in executing the Divine decrees.' It is in His indivisible Person,

¹ *International Critical Commentary*, p. 282.

as God-man, that He fulfils the task. The office requires both, and each, and together.

The measure of revealed truth will be the standard of judgement, according to St. Luke. He represents our Lord as saying (xvi. 29), 'But Abraham saith, They have Moses and the prophets; let them hear them.' If the relations of Dives would not listen to the voice of inspiration, less would they be influenced by the sight of supernatural events. It is only when the will submits itself to moral control that the heart can be changed. In xii. 48 we read, 'To whomsoever much is given, of him much shall be required; for of those who know to do right and do it not' these shall receive the greater condemnation (xii. 47). Thus does St. Luke affirm that punishment will be proportional to sin; the one shall be in righteous relation to the other; and it is evident that the *κρίμα* (Judgement) will be final, absolute, and of varying degrees.

About the reward that awaits the godly, St. Luke does not impart much information. He says that their names are written in heaven (x. 20); that the reward they enjoy there is a great one (vi. 23); that they are 'comforted' to make up for the discipline which in this life they endured faithfully (xvi. 25); and that there is no man who has practised self-denial for the kingdom of God's sake who shall not 'receive manifold more in this time, and in

the world to come eternal life' (xviii. 30). It is worthy of note that the ἐνγέγραπται (Nestle) as against ἐγράφη (Scrivener) in the first text quoted indicates that the names are permanently recorded; while the ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ('in the age which is in process of being realized') of the last one, refer to the Messianic age which was then dawning.

With reference to the final condition of the ungodly, St. Luke says it will partake of a two-fold character. There will be a sense of loss. The Divine favour, that might have been enjoyed, has been forfeited, and the neglected opportunities pass by never to return: for he alone possesses who improves possessions. In xiii. 27 we read, 'I tell you, I know not whence ye are; depart from me, all ye workers of iniquity'; in xix. 26, 'From him that hath not, even that which he hath shall be taken away from him.' But there is also an actual sense of suffering. It is a real experience that is depicted when Dives is represented (xvi. 24) as crying to Abraham, 'Have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.' The torment which he then endured was so great that the least lessening of it would be welcome. 'On earth no enjoyment was too extravagant: now the most trifling is worth imploring.'

That the suffering of the finally impenitent

is acute is clearly taught in this Gospel. Christ affirmed (xiii. 28), 'There shall be the weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.' The use of the article here points to the distinctive character of the weeping and gnashing: both of which are signs of anguish. But St. Luke points out that this suffering will be unending. There is not only a sense of loss, but an actual experience of everlasting torment. Finality is conveyed by all the teaching of our Lord. The word usually employed, αἰώνιος, conveys the ideas of permanence and changelessness. Certainly, if the happiness of the righteous be everlasting, the punishment of the wicked must be the same, inasmuch as the identical word is used concerning both.

In the parable, brought to a close (xii. 59), Christ said concerning the debtor cast into prison by his creditor, 'Thou shalt by no means come out thence, till thou have paid the very last mite.' This word evidently indicates that the proper time for payment is before the judge has given his sentence; and that it is impossible for the debtor afterward to obtain release until he has made full restitution. The ultimate teaching of this parable, in its relation to eschatology, is too apparent to need emphasis here. Even Prof. Momerie affirms¹ that while

¹ *Immortality*, p. 118.

there is sin there must be hell; though he argues much for universal restoration. The latter, however, would require another probation, whereas Jesus said (xvi. 26), 'Beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us.' Words could not be coined to express more clearly the unchangeable condition of those to whom the Judge has said, 'Depart from Me.' Farrar, in his exposition on the text, admits that 'change of place is not a possible way of change of soul. Dives, while he still had the heart of Dives, would have been in agony even in Abraham's bosom.'

The Gospel does not recall any means by which the necessary change can be effected in the souls of those who are on the side of this χάσμα μέγα (great gulf), where Dives ἐσθίρειται (has been and remains fixed). There is no hint of restoration or annihilation in the Gospel according to St. Luke, so far as we have been able to discover; in fact, the opposite seems to be taught in its pages. Those who imagine that 'there is room enough in the universe, and time enough in the bosom of eternity, and resources enough in Divine omnipotence' to eliminate sin, or finally destroy the sinner, will not find confirmation of their views here. This fact is clearly unfolded, and in convincing

fashion, in the fifteenth chapter, in the three parables that are there recorded. The word 'lost' is applied by Christ to the sheep, the coin, and the prodigal. As Dr. Pope has said,¹ 'By that one word, our Lord for ever rescued this verb from the misapplication forced upon it: the loss of the soul is a state the opposite of its being found again.'

¹ *Compendium of Christian Theology*, iii., p. 440.

CHAPTER XIV

THE HUMANITY OF CHRIST

Doctrine of the Kenosis found in the Gospel—Human tenderness in Jesus—His urbanity—His humour—His joyfulness—Joy and sorrow not antagonistic—Was He ignorant?—Compassion on poor and penitent—Evidence of miracles—Recommendation of benevolence.

THE doctrine of the kenosis of Jesus (ἐαυτὸν ἐκένωσε) taught by St. Paul in his Epistle to the Philippians (ii. 7) is also found in the Gospel according to St. Luke. It is an evidence of the influence of the Apostle upon the Evangelist. Here is the foundation, and here also are the materials enabling us to construct a real history of Jesus from His infancy to manhood. Although St. Luke nowhere seeks to prove it in formal fashion, the veritable manhood of our Lord is clearly unfolded in its development and in its limitations. We read of Him as the babe wrapped in swaddling clothes, of the infant being circumcised at the appointed time, of the child growing in stature and waxing strong in spirit, and of the young man being baptized by John when he was about thirty

years of age. And throughout His ministry He lived by faith in God, the necessity of which He constantly preached. He ever lived in the spirit of trustfulness, praying to His Heavenly Father for evidence of His own Divine mission and for help to do His Messianic work.

St. Luke exhibits Jesus as full of human tenderness and love. We have in this Gospel a homely picture of the Friend of Sinners. We see into His heart; we have revealed His real nature; we learn what was the great mission of His life. In Judaea it was deemed right to love one's neighbour, at any rate within certain limits. But social and moral outcasts were regarded as beyond those limits. Jesus, however, disregarded all such artificial restrictions, and so evidenced the originality and greatness of His affection for man. In this Gospel only are we told of the tears which He shed over Jerusalem; of His kneeling down when He approached His Father in prayer; of His sweat, which was, as it were, great drops of blood falling down to the ground when, being in an agony, He prayed in Gethsemane. Throughout His whole life, as well as in many of His parables, recorded by St. Luke, the human touch is felt; we find the humanity of Jesus showing itself in a pure and true development.

Much may be learned from this Gospel about the urbanity of Jesus. While St. Mark is almost silent about it, St. Luke is our best

witness for this feature in the character of our Lord. He was ever polite and courteous in His dealings. Even as a child, when Mary and Joseph found Him in the temple, He was 'sitting in the midst of the doctors, both hearing them, and asking them questions' (ii. 46). All that came to Him were affably received and kindly dealt with. When He was invited by a Pharisee (vii. 36) to his house, He went in and sat down to eat, without even a word of complaint, though the usual civilities shown to a guest were not offered to Him; and not until circumstances required it did He remind His host of his lack of ordinary courtesy.

An evidence of the true humanity of Jesus is seen in the humour which often influenced His speech and affected His actions. From early times there has been the notion in many minds that Jesus never laughed. The supposed historic proof of this, the Epistle of Publius Lentulus, is apocryphal; and the whole conception which our Gospel gives of our Lord emphasizes its false character. St. Luke illustrates this trait in the Saviour's character by referring to humorous hyperboles and overdrawn parables, by means of which He aroused the attention of His hearers and drove home with conviction the truth He was seeking to inculcate.

We can only truly understand many expressions of Jesus when we take into account this

element of humour. Dr. Arthur Wright, dealing¹ with the 'exaggerations in the Gospel,' strives to show that they indicate ignorance on the part of Christ, and that this ignorance is a proof of His true humanity. In that article many of the evidences adduced may be explained by this element of humour: a thought which the writer seems to have ignored. Yet the amusing nature of such ideas as Pharisees devouring widows' houses (xx. 47), a man with a beam in his own eye taking out the mote from the eye of another (vi. 42), or a camel going through a needle's eye (xviii. 25), must be apparent to all. He who fails to allow for the humour of Jesus will not only lack one great help to exposition, but will also miss much of the meaning which a little use of the imagination would make clear.

Another quality in the character of Jesus that shows His true humanity is His joyfulness. He ever evinces a sunny serenity of soul. He possessed a radiant nature; one of the most familiar exhortations He gave to His disciples was, 'Be of good cheer.' In viii. 48 the word *θάρασει*, which in the Authorized Version was translated 'Be of good comfort,' though eliminated from the Revised Version, yet discloses the way in which this side of Christ's nature was regarded in the early Church. The word is used by the other synoptic writers,

¹ *Interpreter*, April, 1918, p. 201.

and may be seen in St. Matthew ix. 2, 22, xiv. 27 ; St. Mark vi. 50, x. 49.

When Jesus was at the great feast which Levi had prepared for Him (v. 29) the Pharisees and scribes murmured because He and His disciples were eating with publicans and sinners. They were puzzled to account for the difference between John and Christ, because, while the former fasted, the latter feasted. How beautifully and skilfully Jesus frames His reply ! He and His disciples were happy as a bridal party. Why then should they fast ? Especially as, according to Jewish law, a bridal party was always exempt from fasting. As to receiving publicans and sinners, He told them it was His delight to welcome them to His friendship. This fact is fully expressed by the suggestive parables in chapter xv., where He affirms that the joy He experiences makes the angels sing, and should therefore lead them to be glad instead of complaining.

But it may be said that the view of Christ's character here expressed is out of harmony with the statement that He was 'a man of sorrows and acquainted with grief.' Joy and sorrow, however, are not antagonistic ; yea, the experience of sorrow may result in a deeper and truer enjoyment of happiness. The joy of Jesus was not dependent on men or circumstances ; its source was Divine. He could say, 'My meat is to do the will of Him who sent Me ;'

and in the work He did is found the secret of His joy, as we must find ours also, if we would possess a similar experience. It is a universal law among men that the happiest people are those

Who live for others, and in doing so,
Bear a blessing wheresoe'er they go.

St. Luke points out how the humanity of Jesus led Him to have compassion on the poor and the penitent, and to speak words of comfort to suffering and sorrowing souls. In this Gospel, more than in the others, our Lord is presented as the Great Physician, able to heal all the spiritual maladies of all the sons of Adam. Here only are the parables of the publican who, having prayed in the temple for forgiveness, went down to his house justified; and the inimitable portraiture of the prodigal son, whose acknowledgement of sin brought joy to his soul. Here only are the stories of Zacchaeus, and of the woman in the city who was a sinner, the touching record of whose penitence and pardon is both interesting and instructive. And here only are to be found the words of comfort (xxi. 28) intended to cheer His followers in the days of persecution that were to follow, 'But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.'

The miracles of healing which Jesus wrought,

and of which St. Luke gives many illustrations, are evidences that His compassion took the form of deeds as well as words. They benefited chiefly the people of His own time; but they are a symbol for all time, and thus possess for all men a perennial efficacy. He was the Son of Man.¹ These miracles were the outflow of the Divine love, which welled up in the heart of the Saviour, for those whose souls He came to save. Even the miracles He performed on the Sabbath, which so greatly shocked the religious sensibilities of the Jewish rulers, were simply the evidences of His sympathy for suffering men and women: a sympathy that overflowed the embankments of custom. This love, the new exhibition of which was brought to light by Jesus through His gospel, teaches us the great value in God's sight of the human body, which should be kept pure even as He is pure.

In this Gospel benevolence is recommended, and the duty of almsgiving is specially enforced. Jesus said to the ruler of the Pharisees, who had invited Him to eat bread (xiv. 13, 14), 'When thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed'; and He immediately proceeded to show why they should so act. In the description of Dives and Lazarus the same lesson is clearly taught. No

¹ *Christianity According to St. Luke*, by S. C. Carpenter, p. 110.

sin can be made more heinous than is the selfishness that leads any man to live for personal pleasure and in indifference to the sufferings and privations of his fellow-men. Hence we have the exhortation, which is practically a command (xii. 33, 34), 'Sell that ye have, and give alms; . . . For where your treasure is, there will your heart be also.' By means of these interesting details given by St. Luke we learn much concerning the true humanity of our Lord, both as to its reality and completeness.

CHAPTER XV

THE DEITY OF JESUS

Christ was Divine—Incarnation a unique event—Evidences in first chapter—Core of the Gospel—‘My Father’—Divine Sonship—Perfect mutual correspondence—‘My son, my chosen’—‘Christ the Lord’—Sinlessness of Jesus—In antagonism with sin—Had Christ imperfections?—He forgave sin—No antagonism with God—His authority—Not prophetic—Deity gave efficacy to His atonement—His resurrection an evidence—Emphasis on death not a blunder—Universality of salvation.

IN the previous chapter we have shown, from the Gospel according to St. Luke, that our Lord was perfectly man. In this chapter we wish to prove that the Evangelist unfolds the complementary truth that He is truly God. This our author does by a variety of evidences, to the consideration of which we now turn our attention. We shall learn that Christ possessed two natures, yet was indivisibly one person: ‘one altogether; not by confusion of substance, but by unity of Person.’

The incarnation of the Saviour is represented by St. Luke as a unique event, real in its character and historic in its significance. The

'silence' of Jesus concerning His birth need not give us any cause to doubt the historicity of the Christian tradition. The words of St. Luke, in the first chapter, prove that he regarded the birth of Jesus as superhuman. That birth was of a virgin-mother, and through the agency of the Holy Ghost.¹ The greetings addressed to the mother of our Lord, both by the angels and by her relatives, are very significant. Gabriel declared that the child she was to bear should be called (i. 32) the 'Son of the Most High.' Elisabeth proclaimed her 'blessed among women'; while Zacharias praised the Lord, the God of Israel, because through the Babe of Bethlehem 'He had visited and wrought redemption for His people.'

These evangelical canticles, for which we are indebted to St. Luke alone, prepare us to listen to the angelic song (also given only by St. Luke) rendered to the shepherds as, with their flock, they kept their midnight vigil. When they heard the marvellous message revealed to them (ii. 10), they believed the good tidings of great joy and came with haste to Mary, and gazed with rapture on her infant son. All these things, we are told, the virgin-mother hid in her heart; and it was probably from her that our author obtained the details we find narrated in his Gospel.

The Christian idea of the incarnation of Jesus

¹ *The Virgin Birth of Christ*, by Dr. James Orr, p. 220.

Christ is the very core of the Gospel. From it we obtain a correct conception of the Saviour's relation, on the one hand to His Father, and on the other to the world He came to save. The refrain of the multitude of the heavenly host, as chronicled by St. Luke (ii. 14), was 'Glory to God in the highest, and on earth peace among men in whom He is well pleased.' Mr. McLachlan points out¹ that in the third Gospel, according to the 'Western' text, Jesus became Christ at the moment of baptism. It may, however, be a sufficient answer to say that the consensus of opinion is against this view. The 'Western' gloss, 'This day have I begotten thee' (iii. 22), does not find a place in the Revised Version.

St. Luke affirms that the Divine Sonship of Jesus is shown by His supernatural advent into the world. The words spoken to Mary (i. 35) by the angel evidence this fact, 'Wherefore that which is to be born shall be called holy, the Son of God.' There need be no hesitancy in allowing that this title had been applied in the Old Testament to angels, to God's chosen people, and to the coming Messiah; but as used to the virgin-mother of Jesus, in the text now quoted, the official and ethical senses have a deeper and fuller meaning. Confirmation of this is found in the use made of the term at the baptism of our Lord (iii. 22) and at His trans-

¹ *St. Luke : The Man and His Work*, pp. 124, 134.

figuration (ix. 35). Very early in its history the Christian Church chose it to express, in concise fashion, the Divine nature of Christ.

Our Lord referred to the First Person in the Trinity as 'My Father' (ii. 49). Dr. Pope wrote:¹ 'His first incarnate word speaks of one Father, common to His Divine and human natures, and from that moment to the end there is but one Divine "I" spoken through human lips.' The unique character of the relationship is very deliberately and clearly disclosed as intimately personal (see xxii. 29, 42; xxiii. 46; xxiv. 49). St. Matthew unfolds this fact more often in his pages than does St. Luke; but the latter's references are sufficient to make us feel that he regarded the truth as important, and sought to make its meaning clear. In the Gospel according to St. John this thought is more fully taught. By a great number of illustrations the Apostle shows how the relation subsisting between the Divine Father and His Eternal Son affected both the latter's Person and work.

At the age of twelve Jesus was in the temple with the Rabbis asking and answering questions. Here His mother found Him, and gently chided Him for His apparent want of filial obedience. His reply proves that, even then, He was conscious of His unique Sonship with the Father in heaven. He said (ii. 49), 'Wist ye

¹ *The Person of Christ*, p. 13.

not that I must be in My Father's house ? ' He felt that upon Him there were laid greater obligations than those of earthly affection. There is nothing in these words to lead us to regard this as the time when Jesus first felt the sense of His Sonship. This is our Lord's first recorded saying ; it was the first opportunity He had of giving expression to the exalted life He lived, and of which His mother would be aware when she was reminded of the miraculous character of His birth.

One statement of St. Luke (x. 22) sheds much light upon this subject of the Deity of Jesus as it is mirrored in the relationship that exists between Him and His Father : ' All things have been delivered unto Me of My Father ; and no one knoweth who the Son is, save the Father ; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him.' In these words, as Dr. Mackintosh has said,¹ ' we are brought face to face with a relationship of absolute intimacy and perfect mutual correspondence which is intransferable by its nature.' It would be difficult to find words in which closer intimacy and clearer knowledge of each other could be expressed than in this text is asserted of the Father and the Son. The essential Deity of the latter is here distinctly affirmed.

Our Evangelist uses appellations in connexion

¹ *Person of Jesus Christ*, p. 27.

with this title of 'Son' which all point to the same conclusion. After the baptism of Jesus we read that (iii. 22) the Holy Ghost descended in a bodily form, as a dove upon Him, and a Voice came out of heaven which said, 'Thou art My beloved Son ; in Thee I am well pleased.' In these words we have more than a mere recognition of the Messiahship of Jesus. The official merges into the personal. The adjective 'beloved' and the phrase 'I am well pleased' (εὐδόκησα, the timeless aorist) take us beyond the mere title, and open out visions of thought that might otherwise be hidden from our view.

In ix. 35 we read that after the transfiguration a voice came out of the cloud, saying, 'This is My Son, My chosen,' chosen, as Findlay suggests,¹ for suffering as we are chosen (xviii. 7) to receive the blessing won by His suffering. The rulers of the Jews who were scoffing at Jesus as He hung on the cross, said (xxiii. 35), 'He saved others ; let Him save Himself, if this is the Christ of God, His chosen.' The bitter sarcasm in the last few words of this quotation is given by all the Synoptists ; but to St. Luke alone are we indebted for the title (ὁ ἐκλεκτός). It is this, however, which reveals His Deity ; and from this we learn that, before the foundation of the world, He had been chosen to be the Saviour of all that believe and the Judge of all mankind.

¹ *Jesus as They Saw Him*, Part II, p. 188.

One remarkable verse in the Gospel according to St. Luke greatly helps us to understand the standpoint of the writer in relation to the Divinity of Christ. The angel that appeared to the shepherds, at the time of the Advent, told them (ii. 11) that there was born 'in the city of David a Saviour which is Christ the Lord.' We cannot admit that the words 'Lord' and 'Christ' were used merely for rhetorical effect, or that both have simply the idea of Messiahship attached to them, the one strengthening the conception in the other. The use of both terms must be to convey the truth that the Babe born in Bethlehem was the Divine Saviour. We have elsewhere shown that St. Luke was influenced by the Septuagint; and it is well to remember that by the *LXX.* the term Lord was connected with associations of Deity.

The sinlessness of Jesus is an evidence of His Divinity. This truth is not categorically taught by the Synoptists; but the whole tenor of the Gospel record implies it. The life and work of the Saviour cannot be understood without it, for it lies at the basis of the whole doctrine of the Atonement. The angels told the mother of our Lord that the Babe about to be born (i. 35) 'shall be called holy, the Son of God.' This epithet, when applied to Jesus, is only found in one other part (ii. 23) of this Gospel, and then the idea of consecration is prominent.

The words to Mary, however, include more than this latter thought. They indicate that, by means of a supernatural conception and birth, a Saviour should be born: one who would be holy, guileless, undefiled, and separate from sinners. The words of Peter (v. 8) suggest more than appears on the surface. They express the thoughts that had been gradually taking shape in his mind concerning the nature of his Lord. As Ullmann affirms,¹ 'We have in this saying the direct utterance of a soul struck with the moral dignity and uniqueness of Christ.'

St. Luke presents our Lord as always on the side of righteousness. He ever stood in antagonism with sin. He brought it to the light, exposed its heinous character, and opposed it to the uttermost. He commended those who confessed their sins and prayed for Divine forgiveness, as is evidenced by His parable of the Pharisee and publican (xviii. 9-14). But He never acknowledged that He Himself had been guilty of wrong-doing; never once does He seek for pardon of sin; on no occasion do we find Him offering a prayer in which is found the least trace of a personal remorse on account of wrong-doing in any degree or form. The testimony of the thief upon the cross (xxiii. 41), 'This man hath done nothing amiss' (ἄτοπον = unbecoming; still less criminal), was one of complete confidence in the righteousness of

¹ *The Sinlessness of Jesus*, p. 44.

Jesus : a confidence that led him to repose the utmost reliance upon His ability to bestow future blessing. 'Jesus, remember me when Thou comest in Thy kingdom' (verse 42).

Some writers have imagined that they have discovered moral imperfection in the Saviour. 'His denunciation of the Pharisees has been characterized as harsh and unfeeling ; His behaviour to His mother and brethren has been censured for a grave lack of affection ; and to some His cleansing of the temple has appeared as a blameworthy excess of zeal.' But every candid critic must realize that, under the circumstances in which Jesus was at the time when these things took place, He did what was right, the avoidance of which would have been a vice and not a virtue. He fulfilled His domestic duties, submitted to local customs when they were good ; and especially manifested, even in His dying hour, the tenderest filial affection.

By His own power, and through authority inherent in Himself, Christ forgave sin. To the palsied man, who had been let down through the tiles into His presence, He said (v. 20), 'Man, thy sins are forgiven thee.' The scribes and the Pharisees understood this as being a Divine action when they asked, 'Who can forgive sins, but God alone ?' If Jesus had not been pure, if there had been any consciousness of sin in Him, such an action would have been

one of unparalleled audacity. But He knew no sin; never was guilty of any kind of sin, and was 'that holy thing' (i. 35, A.V.) from the cradle to the cross.

Throughout the life of Jesus Christ there was perfect harmony between the powers and activities of His human nature. There was no antagonism to God in Him: because Divine love made it impossible for selfishness, which is the principle of sin, to have any place in Him. He sets before men the highest standard of morals, and in His own conduct He gives them an exhibition of how His teaching can be manifested in daily conduct. St. Luke tells us (vi. 36) that He exhorted men to be merciful, 'Even as your Father is merciful.' And that which Christ wished others to be He exemplified by His own actions. He bade men be like God; and He does not give any hint that He is otherwise Himself. These 'silences' of Jesus, regarding any sense of personal unworthiness, are very suggestive. They cannot be accounted for merely by 'His lifelong communion with God';¹ rather should we say they arise from the consciousness He possessed of His own unique Divine personality.

Jesus Christ taught men as one having authority and not as the scribes. This characteristic is an evidence of the personal experience that was behind the teaching. When

¹ Liddon's *Bampton Lectures*, p. 164.

Jesus was addressing His countrymen in the synagogue at Nazareth. He prefaced some of His remarks with the words (iv. 24), 'Verily I say unto you.' On six other occasions, at least, does St. Luke insert this solemn asseveration as used by our Lord, which action clearly indicates his own view of the position the Master sustained amongst men. His authority was not derived from the performance of miracles, because His first disciples had been attracted to Him by the magnetism of His own personality before His first miracle was wrought.

Neither was His authority based on His possession of the position of prophet. It is not 'clear,' as one writer recently has said, that to St. Luke the function of Jesus was that of prophet rather than of priest. Under the old economy the prophets appealed to a higher sanction. Their cry to the people was, 'Thus saith the Lord.' But Jesus appealed, as we have just seen, to no one other than Himself. His words, 'Verily I say unto you' were, in His view, the only sanction necessary to render them binding on His hearers. As Carpenter says,¹ 'Consciousness of that which has been rightly named Divinity is the fixed centre of His thoughts about Himself.' Christ promised His disciples, in words that are peculiar to this Gospel (xxi. 15), that when, in the days of

¹ *Christianity According to St. Luke*, p. 44.

persecution, they should be brought before kings and governors for His name's sake, 'I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.' Surely such language would be without meaning or force if uttered by any other than a Divine person. And such our Lord most certainly was, is the teaching of St. Luke.

In this Gospel the Evangelist draws a picture of the principal purpose for the accomplishment of which our Lord came into this world. After declaring that salvation had come to the house of Zacchaeus, Jesus said (xix. 10), 'For the Son of Man came to seek and to save that which was lost.' In fulfilling his task, St. Luke distinctly discloses the doctrine that the Divinity of Jesus gave efficacy to the atonement He made. The angel prophesied that His name should be 'Jesus' (i. 31), which, being interpreted, means Saviour; and when, on the cross, He cried (xxiii. 46), 'Father, into Thy hands I commend My spirit,' having said which 'He gave up the ghost,' He accomplished all to which the prophecy referred. As He promised His disciples in the upper room (xxii. 19, 20), His body was given, and His blood poured out, 'for them': τὸ ὑπὲρ ὑμῶν διδόμεν—words that are peculiar to St. Luke. And all through the centuries the Church has accepted this truth. From Irenaeus downward the symbolism applied to St. Luke has been that of the ox, which is

the sacrificial animal. And St. Luke's is the Gospel of sacrifice.

But the Son of Man who came to seek and to save that which was lost could not be held by the grave. His Deity precluded that. St. Luke tells us (xxiv. 3) that on the first day of the week the women at early dawn wended their way to the tomb, 'And they entered in, and found not the body of the Lord Jesus.' Subsequently he details the appearances of the Saviour (*a*) to the two disciples on the way to Emmaus: a story fully described by the Evangelist, because, as we think, he was one of the two; and (*b*) to the eleven and those gathered together with them at Jerusalem: 'And He led them out until they were over against Bethany' (xxiv. 50). Having lifted up His hands He blessed them, was parted from them, and was then carried up into heaven.

It is interesting to note that three of the last seven words from the cross are given only by St. Luke. This fact is suggestive of his location at the time of the crucifixion. The phrases to which our Lord gave utterance illustrate His forgiving tenderness, His pardoning power, and the perfect submission to the Father's will He Himself manifested. The first of these is found in His prayer (xxiii. 34) for those who crucified Him, 'Father, forgive them; for they know not what they do'; the second (xxiii. 43) brought a ray of light into the

dark cloud of the penitent thief's experience, 'To-day shalt thou be with Me in Paradise'; the third, to which we have already referred, is found in the Saviour's own cry as He yielded up the ghost.

Some affirm that the Christian Church is wrong in putting emphasis upon the death, resurrection, and ascension of Jesus Christ, because our Lord, say they, placed it upon His teaching. Such a notion is due to a superficial acquaintance with the Gospel according to St. Luke. On fourteen occasions, at least, does our author reveal Jesus as referring to His own death; and as many times does He use the words 'save,' 'Saviour,' and 'salvation.' Not until, at Caesarea Philippi, the disciples had confessed that Jesus was the Christ, the Son of God, does it appear that our Lord considered them sufficiently attached to His person as to disclose to them His coming death and resurrection.

The stages by which Jesus led His disciples to realize the meaning of His teaching concerning the future, as it related to Himself as Divine, and His mission as the Saviour of mankind, need to be mentioned here. As they were able to receive the truth, so He bestowed the knowledge. In ix. 22 we are told that He charged them, saying, 'The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be

killed, and the third day be raised up.' In xvii. 25 there is added the further thought that He must 'first suffer many things and be rejected of this generation.' Afterwards, in xviii. 31-33, details are given concerning the sufferings about which He had previously spoken, and which He was about to endure. It is significant that the sacred historian adds that, 'They understood none of these things.' And it was no wonder! For men and women to-day, with clearer light, are still in darkness concerning the fundamental truth that the advent of Jesus Christ was an act of love for the salvation of the world.

The Divinity of the Saviour not only gave efficacy to His atonement, but made it co-equal with the needs of the whole human family. As a Gentile himself, it was only natural that St. Luke would plainly, clearly, and as fully as he had opportunity, declare the universality of the salvation wrought out by Christ for fallen man. The song of the Virgin Mother affirms (i. 48), 'From henceforth all generations' should call her blessed. The burden of the angelic message to the shepherds was (ii. 10), 'I bring you good tidings of great joy which shall be to all the people.' And in His final charge to His disciples Christ said (xxiv. 47), 'Repentance and remission of sins should be preached in His name unto all the nations' (εἰς πάντα τὰ ἔθνη). Our Lord's mission and

the Christian's duty are thus happily blended for the believer's comfort and stimulus before the Evangelist puts down his pen and brings his Gospel to a close.

Thus does St. Luke give a beautiful etching of our Divine Master. As in thought we see Him traversing the lanes of His native land, or teaching the people as they gather around Him, we realize that in Him there is something greater than is to be found in any of this world's heroes; and that His doctrines are purer, nobler, and more helpful than the world ever possessed before He came. The moral and spiritual effect upon men is that they are led to love Him, strive to copy His example, and live for His honour and praise.

CHAPTER XVI

RELATION TO SYNOPTIC PROBLEM

Meaning of 'Synoptic'—Writers of Gospel have much in common, yet variety—Narratives where agreement exists—Differences evidence of original research—Also of general truthfulness and utility—Authors not confined to one source—St. Luke independent of St. Matthew—St. Mark the common basis—Each Gospel supplements and confirms the other—Solution of problem.

THE first three Gospels in the New Testament are called Synoptic because they give a synopsis, or general view, of the same series of events; and the problem in connexion with them is to account correctly for the agreements and differences in the phraseology and other matters found in them. Many and varied views have been expressed as to the sources whence the writers obtained their information. We have referred somewhat fully to this subject in the chapter on the 'Sources'; and have there endeavoured to show the need that exists for exercising great care and caution in our estimate of the value of these views, because in many cases they are only suggestions.

The synoptic writers have much in common, both in their arrangement and verbal details, as we might expect seeing they are dealing with the biography of the same Person. Yet there are manifold diversities, among which, however, harmony reigns supreme. They agree generally in their choice of material. The threefold story, sometimes called 'The Triple Tradition,' gives the parables of the Sower, the Mustard Seed, and the Wicked Husbandman. It is because St. Luke wrote in order (χρθεξῆς) that he differs sometimes from the other two Evangelists. Thus we note that he relates the imprisonment of John (iii. 19) and the perplexed inquiry of Herod (ix. 9) in their proper places in his history. In respect of his literary attainment and scientific culture, he is unique among the Synoptists.

There are several passages where, in the narration of facts, all the three Gospels agree. In the healing of the woman that had the issue of blood twelve years all three writers have the words ἡ πίστις σου σέσωκέν σε (Thy faith hath saved thee). The purpose which Christ had in view in uttering the words would probably lead to their being highly regarded, and often used, in the early Church. Then in ix. 25 we meet with the word ὀφελεῖται; in xx. 46 there is a saying about the scribes loving salutations in the market-places, as well as other matters; and in xxiii. 53 we have the statement that the

body of Jesus was wrapped (σινδόνι) in a linen cloth. In each and all of these cases the references made are found in all the synoptic writers. The verbal agreements between St. Matthew and St. Luke, as against St. Mark, are fairly numerous; while the independence of St. Luke over the other writers is seen in such illustrations as ἀληθῶς (ix. 27) in place of ἀμῆν, the word usually employed by both St. Matthew and St. Mark.

But besides these agreements there are many differences; and they are of such a character as to prove that the Gospels cannot have been derived from the one same source. These differences are not the result of the recasting of an original document, nor the editorial attempts at improvement on the genuine Gospel. We regard them as evidences of original research and literary individuality. Note the way in which each of the Synoptists characterizes Joseph of Arimathaea; and see how, in each case, we have a mark of personality. St. Matthew speaks of him as 'a rich man,' which phrase betokens the Jewish cast of mind; St. Mark calls him 'an honourable councillor,' in which words we see the Roman idea; while St. Luke says he 'was a councillor, a good and a righteous,' a phrase which unfolds the Greek ideal.

These differences are a strong evidence for the general truthfulness of the Gospels. Writers

who wished their productions to be accepted as genuine would take good care that the contents of their books should be alike. With regard to the authors of the Gospels, we find that each tells his story in his own way and according to the knowledge he possesses. And our Gospel, with its variations as well as agreements, is doubtless better able to accomplish its mission than would any other endowed with qualities that some might think would make it perfect.

The authors of the Synoptic Gospels were not confined to the same written source from which they all copied. The differences to which we have referred—and many more illustrations might be given—are too many and too great for us to accept any such idea. We would suggest to our readers the careful study of such narratives as that of the leper who was healed by Jesus (v. 12–14), Christ's weeping over Jerusalem (xix. 41–44), and the details given concerning the women at the sepulchre after the resurrection of Jesus (xxiv. 1–7), with the parallel passages in the Gospels according to St. Matthew and St. Mark. It must be apparent that they cannot all have copied from the same source. Dr. Adeney,¹ when writing about the Prodigal Son, affirms 'We have here more than one source for the sayings of Christ.'

That St. Luke was independent of St.

¹ *Interpreter*, July, 1911, p. 39.

Matthew's Gospel as a source is evident from many considerations. His Gospel contains matter omitted by the latter, and vice versa. Even in narratives to which both refer there are differences in phraseology, contents, and sometimes even in meaning. The two Gospels proceed on different lines and are evidently independent. This fact is a strong indication of the early date for the Gospel according to St. Luke. The story of the Infancy confirms this view. The beauty of its setting, and the spiritual influence it exerts, make us feel there is nothing that is specifically Matthaean about it. Dr. Burkitt¹ contrasts St. Luke with St. Matthew in the following words: 'The Gospel according to Matthew is a fresh edition of Mark revised, rearranged, and enriched with new material; the Gospel according to St. Luke is a new historical work made by combining parts of Mark with parts of other documents.'

In this Gospel are many Aramaic forms. The story of Zacchaeus probably came from an Aramaic source, as shown elsewhere in these pages. Such phrases are numerous, as τὸ πρόσωτον (ix. 53), πορευόμενον (ix. 53), ἐγένετο (vi. 13), ἐλάλησεν (xi. 14). Strange to say, these forms are absent from St. Matthew, who was a Hebrew; so St. Luke cannot have copied them from him. They point to an independent and original source. Further, St. Matthew

¹ *Sources of the Life of Jesus*, p. 97.

traces the genealogy of Christ in a direct line from David ; whereas St. Luke traces (iii. 27–31) the descent to an obscure collateral branch.

One of the characteristics of this Gospel is its catholicity (see Chapter X). Now this fact could have been strongly emphasized by a narration of the visit of the Magi to ‘ the young child with Mary His mother ’ (Matt. ii. 11). How acceptable such a story would have been to Gentile readers ! But St. Luke does not even refer to the event ; we can only account for the omission by the fact that he was not acquainted with the Gospel where it is recorded. On the other hand, we have in St. Luke (iv. 38, 39) the deliverance from a great fever of Simon’s wife’s mother : a miracle wrought by Jesus ; yet the record of it is not found at all in the Gospel according to St. Matthew. The inference to be derived from these facts is clear.

St. Luke tells us (vii. 2, 3) that when Jesus came to Capernaum on a certain occasion a centurion’s servant was sick. So the centurion sent elders of the Jews in the first instance, and afterwards some of his friends, to the Saviour. But St. Matthew does not mention either of these deputations. Our historian must have been independent of St. Matthew and have obtained his knowledge elsewhere. His account of the transfiguration (ix. 28–36) has details and diction that prove its superior character from the parallel passages of either

St. Matthew or St. Mark. St. Luke evidently did not obtain his matter from them, nor from a common document used by all three writers. In the Lord's prayer, as given at the beginning of the eleventh chapter, we have many marks of St. Luke's style; also variations in context from St. Matthew. The differences in the narrative of our Lord's resurrection point to the same conclusion. With Dr. Gloag¹ we infer that St. Luke had not access to St. Matthew's Gospel.

When Jesus taught the 'many thousands of the multitude' who came to listen to His doctrine (xii. 4) He used a significant expression: He called them 'My friends.' Now these words are not given by St. Matthew; so our author cannot have obtained them from him. They are so illustrative of the circumstances in which our Saviour was, that if St. Matthew had used the same source as St. Luke did, he would certainly not have omitted to mention them. We need not labour this thought longer. Even if, in our researches, we find in St. Luke parallel sayings to St. Matthew, we are not thereby forced to the conclusion that they were copied by him; while the omissions of material found in the first Gospel, and which we should certainly expect to see inserted in St. Luke, had they been known by him, prove that he cannot have seen the Gospel according to St. Matthew.

It may be well to point out that St. Matthew

¹ *Introduction to Synoptic Gospels*, p. 228.

has favourite words and expressions that are not in the pages of St. Luke. As examples we give—(1) Words: πορεύεσθε as against ὑπάγετε in St. Mark and St. Luke; οἱ δίκαιοι for the elect; δικαιοσύνη in sayings attributed to Christ. (2) Expressions: Εὐαγγέλιον τῆς βασιλείας (iv. 23, Gospel of the Kingdom); ἐν ἐκείνῳ τῷ καιρῷ (xi. 25, at that season); ὁ πατήρ ὁ οὐράνιος (v. 48, the Heavenly Father). It is quite unlikely, if not almost impossible, for St. Luke to have copied from St. Matthew, for none of these expressions is found in his Gospel. Furthermore, these two writers give independent accounts of the birth and early life of Christ, as also of the events which followed the resurrection.

A comparative study of the synoptic narratives shows us that St. Luke was more or less conversant with a Greek source, substantially identical with our St. Mark,¹ before he completed his own Gospel; and that he used, as also did St. Matthew, the further Greek memorabilia that is commonly known as 'Q.' The points of agreement between the three Synoptists arise from the use of St. Mark as the basis; while the coincidences between St. Matthew and St. Luke, of matter not found in St. Mark, are explained by the use of the 'Q' source. When discussing St. Luke's Passion narrative (xxii. 14–xxiv. 10), Sir John C. Hawkins says² that our author used St. Mark

¹See chapter on 'Sources.' ²*Studies in Synoptic Problem*, p. 76.

as a source 'with a freedom as to details both of matter and of order to which there is no parallel elsewhere in any considerable department of the two Gospels that are founded upon it'; and he affirms that Matthew adhered to Mark's language very nearly twice as closely as St. Luke does.

There are several remarkable differences between St. Mark and St. Luke that need explanation before the Synoptic Problem is solved, e.g. the important omissions of St. Luke relating to St. Mark vi. 45-viii. 26; also the employment of unusual words, like *μισθωτῶν* (Mark i. 20), which have not been copied by either of the other Synoptists. St. Luke sometimes changed St. Mark's order, and many times used different words from his source to express the ideas he found there.

St. Mark, who probably followed the oral tradition of St. Peter, has a style in harmony therewith; while the style of St. Luke is avowedly related to written language. The former's use of vernacular phrases such as *τρομαλιά* and *ράφης* (Mark x. 25) are avoided or corrected. In this instance our author uses *τροῦμα* and *βελόνη* (xviii. 25). St. Mark used direct speech, which is nearest to spoken language; St. Luke employs the indirect method. Of this we have a fine illustration in St. Peter's famous declaration. As given by St. Mark it is *Σὺ εἶ ὁ Χριστός* (viii. 29, Thou art the Christ); by St. Luke *Τὸν Χριστὸν τοῦ θεοῦ* (ix. 20, The Christ

of God). In all this the individuality of St. Luke is apparent. He not only improves the sources he uses, but he transforms its narratives into definite literary form.

Perhaps the last word that relates to the Synoptic Problem appeared recently¹ in the *Church Quarterly*, and was written by the Rev. W. Lockton, of the Diocesan Training College, Winchester. He affirms that 'clearly to suppose that St. Luke and St. Matthew are based on St. Mark, or even on St. Mark and "Q" are quite inadequate as an explanation of the facts'; and he suggests that it is much more probable that St. Mark is based on St. Luke and St. Matthew on St. Mark and St. Luke. The evidences adduced by Mr. Stockton, however, are not at all conclusive, while what has been said in this chapter points in another direction. Moreover there are omissions in St. Luke of matters found in the other Synoptists which are inexplicable on this theory, e.g. St. Matthew and St. Mark refer to the ministry of angels—a sort of incident of which St. Luke was particularly fond—in connexion with the Temptation; yet St. Luke is silent. St. Mark says that when our Lord ordained the twelve He gave James and John the surname of Boanerges (iii. 17). But St. Mark could not have copied this important item from St. Luke, inasmuch as the latter does

¹ July 22; 1922.

not mention it. And the 'great atonement' passage found in Mark x. 45, and also in St. Matthew, 'The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many,' is not in St. Luke. Before this new theory can be seriously considered more convincing evidence must be forthcoming.

Each Gospel supplements the other, thereby giving a full-orbed view of truth. By relating in one what is lacking in another, yet essential to the full understanding of it, the historical verity of each is assured. The differences in the narratives concerning John the Baptist illustrate this feature. St. Matthew and St. Mark both tell us of the poor character of his food and clothing, which statements are omitted by St. Luke. The Baptist's stern denunciation of the wealthy Pharisees and Sadducees is related by St. Matthew (iii. 7), while St. Luke states that the denunciation was spoken to the multitude, in which, however, would be included the Pharisees and Sadducees. Then with regard to his preaching, St. Mark gives us a sketch of the man and his ministry; St. Matthew presents him as a great reformer whose language was in harmony with his appearance; St. Luke shows his method of dealing with the penitent, how he exhorted the tax-gatherer to be honest and the soldier to be humane in his dealings with the people.

Each of the Gospels has its distinctive features. None of them tells us plainly that Capernaum was the customary dwelling-place of our Lord during His Galilean ministry. Yet the interesting fact is incidentally brought out by a comparison of St. Matthew iv. 13 and ix. 1; also St. Mark i. 21 with St. Luke iv. 23, where Christ said unto them, 'Doubtless ye will say unto Me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.' The 'Sermon on the Mount' is said by St. Luke to have been delivered 'on a level place' (vi. 17). St. Matthew says it was after Jesus 'went up into the mountain' (v. 1). At first sight this seems contradictory; but the union of the two ideas gives us the right conception. The spot generally accepted as the place where our Lord taught the multitudes is the level stretch between the two peaks of Kurn Hattîn, near Capernaum.

In the stories told about the palsied man, who was brought by his friends to Jesus at Capernaum that he might be healed, we learn how each Gospel is necessary to a full understanding of the incident, while a comparative study of them gives a mental picture both comprehensive and admirable. St. Matthew simply tells us (ix. 1, 2) that Jesus 'came into His own city. And behold, they brought to Him a man sick of the palsy lying on a bed.' To this statement St. Mark adds (ii. 3, 4) that

he was 'borne of four,' who, 'when they could not come nigh unto Him for the crowd, they uncovered the roof where He was; and when they had broken it up they let down the bed whereon the sick of the palsy lay.' St. Luke adds other details (v. 19), telling us that the men took the palsied one 'up to the housetop and let him down through the tiles with his couch into the midst before Jesus.' Moreover, the word used by St. Luke, παραλελυμένος, as against παραλυτικόν used both by St. Matthew and St. Mark, is the more correct term, being the technical Greek word for pronounced paralysis. Thus is each Gospel necessary to a full understanding of the others. The right use of them all produces a splendid harmony of the whole. Each account supplements, confirms, and completes the other.

The synoptic problem is thus solved, as far as is possible, and the agreements and differences found in the Synoptic Gospels explained by the variety of the sources used by the writers and the purposes for which the Gospels were written. St. Matthew wrote for Jews. His aim was to prove that Jesus is the Messiah. St. Mark penned his Gospel for the Christians of Rome. He presents the Lord as the Son of Man perfectly human as well as truly divine. St. Luke appealed to the Roman Empire, and urged that they should cease persecution and accept Christianity because Christ was the Saviour of the world.

CHAPTER XVII

THE SUPERNATURAL IN THE GOSPEL

Christ performed miracles—Rationalistic views—Miracles help to make Gospel authentic—In St. Luke the supernatural not unduly prominent—Miracles a self-revelation of the Saviour—Antagonism to miracles in modern times—(a) Legendary creation—(b) Circumstances imposed necessity on Christ—Miracles not contrary to science or philosophy—Are credentials of Jesus—Purpose to reveal moral truth—Jesus subject to limitations—Wrought by Divine power—In the interests of Kingdom of God—St. Luke largest record of miracles—Divided into two classes—Teach moral truths—Greatest miracle of all is Christ Himself.

THAT the Lord Jesus Christ performed miracles we must believe, if we accept the authenticity of the Gospel according to St. Luke. Our Evangelist distinctly declares that the Saviour healed sick folk and even raised the dead to life. On one occasion (xix. 37), when Jesus came down from the Mount of Olives, 'The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen.' Amongst these mighty works (δυνάμεων) referred to by those who sang this hymn (which is part of the great Hallel in Ps. cxviii.) were

the raising of Lazarus, whose empty grave would be in sight, and the healing of blind Bartimæus from Jericho.

Many efforts have been made to eliminate the supernatural from the stories of St. Luke, and to explain all the details as being of an ordinary character. The fever, for example, from which the mother-in-law of Peter suffered is said to have been only of a transient character, easily healed by Jesus by means of a 'mental impression.' The feeding of the five thousand is regarded as capable of a very simple interpretation. The benevolence of Jesus found a correlative in the hearts of the people, who gladly gave into the common collection the provisions they had brought: thus all had enough and to spare. These explanations may be regarded, by those that use them, as very plausible; but the notions they embody are certainly far-fetched and far from convincing us that they contain any evidential weight.

The supernatural elements of the Gospel cannot be extracted from it without serious mutilation of its contents. Much of the most valuable teaching of Jesus is connected with the miracles which He performed from time to time. He was under no obligation to do these 'mighty works'; and when the Jews sought from Him a sign for the mere sake of gratifying their desire to see wonders, 'He began to say (xi. 29), This generation is an evil generation: it seeketh

after a sign' (σημεῖον); 'and there shall no sign be given to it but the sign of Jonah.'

The miracles narrated by St. Luke help to make his Gospel authentic. They are the guarantee and security that it is a Divine revelation. They are not merely an external adjunct of the Gospel, a warp separate from the woof of actuality. They are a necessary part, closely woven into the fabric. The works of Jesus are as necessary as His words, and the Gospel would be incomplete without either. The biography of our Lord would not be truly understood were the miracles absent from it. Hence their ethical character is assured. They harmonize with the character of the revelation in which they are found, and evidence the fact that they are historically trustworthy.

Throughout this writing of St. Luke the supernatural element is not unduly prominent. It fulfils its own mission; but there is no attempt on its part to absorb that belonging to any other features. Moreover, they are narrated in a sane and sober fashion, very different from the method adopted by apocryphal writers. Then we are told the miracles affected those who witnessed them. In most cases men were glad and rejoiced; but some, among whom were many elders of the people, adversely criticized the Saviour's action, even saying (xi. 15) that it was by Beelzebub, the prince of the devils, that He cast out devils.

The Gospel according to St. Luke is a memoir of Jesus Christ ; and the miracles narrated are a self-revelation of the Saviour. His preaching was of such a character that the common people heard Him gladly ; but His works of healing would affect men more intimately and lead them to feel that His heart was full of sympathy for all in sorrow and suffering. He did not perform these acts of grace from a mere desire to call attention to Himself, or to provoke controversy with the Pharisees. He cured the demoniac, cleansed the leper, and healed the woman that had the issue of blood twelve years, because He loved them. The miracles of Jesus were not wrought with a desire of mere show. It may be difficult always to learn what purpose was served ; but of this we may rest assured—our Lord never gratified a worldly wish for a mere sign. By His miracles He gradually unfolded His character in all its spiritual beauty and true glory.

In modern times there has been, in certain circles, antagonism against miracles. Some writers, like M. Renan, as well as atheists and Deists, affirm there is no supernatural ; while others speak of the Synoptists as a trio of tricksters who were willing to practise fraud in order to deceive those for whose benefit they wrote. Yet another class of writers refers to the Gospel stories of miracles as mere myths used to illustrate and emphasize Christian

conceptions, and especially the Messianic idea. Some of these writers admit that the Bible is the best production that human genius has so far evolved for the religious training of mankind. But until many of them show a willingness, different from anything yet observed, to weigh evidence and acknowledge facts when well established, little headway can be made in changing their views or obtaining from them an acknowledgement of the presence of the supernatural in the pages of this Gospel, because it was previously manifested in the life of the Saviour, whose memoir it is.

There are two specific methods by which men who highly esteem the character of Christ, and yet are unwilling to believe in the supernatural, strive to escape the dilemma in which their own action places them. One affirms that the record of miracles in the Gospels is a legendary creation of a later generation. In dealing with the question of date to be assigned to the Gospel, which is discussed in Chapter VI, we have shown that the earliest date is most likely to be correct. Miracles must have occurred in the very early days of the Christian era, or not at all. For if any one had sought to make additions to the Gospel at a late date the additions would have been discovered and exposed.

The second method employed to account for the supposed difference between the character

and conduct of Jesus, in relation to the subject of miracles, is found in the declaration that our Lord performed wonders because the circumstances of the age in which He lived imposed the necessity upon Him. But the whole life of Jesus is a striking rebuke to this theory, and shows how false to fact it is. He worked miracles willingly, and without hesitation. He never yielded to outside pressure when men capriciously asked for a sign, and always indicated by His efforts that He was doing the will of His Father. When the Pharisees came to Him and exhorted Him to leave the district because Herod would fain kill Him, His emphatic reply (xiii. 32) to them shows His own estimate of the miracles He wrought, 'Go and tell that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected.'

We do not believe that either philosophy or science, or both combined, rule out of court the possibility of miracles as being actually performed by Jesus Christ. Neither need we refer miracles to the action of some unknown law. The unknown would probably have more reference to our lack of knowledge than to the character of the law. The natural and the spiritual are not far apart, and the tendency in recent years has been to indicate how closely related they are. Hence the interest now taken by medical men in what is commonly called

‘Faith-healing.’ The moral miracles are now being emphasized more than the physical. In this connexion we have ever to remember that Jesus Christ Himself is the greatest of all moral miracles.

Among the credentials of Jesus are the miracles He wrought. He told the woman of Samaria that He was the Messiah ; and as such He always permitted Himself to be regarded. He would be expected, in harmony with Old Testament prophecy, to work miracles ; and His actions fulfilled the expectations involved. The more we strive to understand the reasons why our Lord wrought the works that He did, the greater will be our conviction that they sustained a very close relation to the mission of the Master. Further, the miracles that Jesus performed would give confirmation to the doctrines He taught. Such was evidently Simon Peter’s conviction (v. 3–9). Therefore His teaching, however different from that of the Rabbis, and however hard to put into practice, might be unhesitatingly received as true and worthy of all acceptance. Hence this subject to Christians is all important ; it affects our creed and conduct all along the pathway of life.

The purpose of miracles is to reveal, in picturesque form, moral truth. In this way the intense love of the Saviour for our common humanity found one appropriate outlet. He

proves to us His own Deity, because His miracles were evidences that He possessed Divine attributes. He revealed God as a Father (xi. 2), and His miracles indicate how the Father takes care of His children, and provides for their needs. By means of this supernatural element our Lord corrected wrong views that were held concerning the Divine government of the world. After His Sermon on the Mount He cleansed the leper (v. 12), thus affording a concrete example of His teaching regarding faith. He gave instruction concerning the keeping of the Sabbath; and shortly afterwards illustrated what He had said by healing a man (vi. 10), whose right arm was withered, on the Sabbath; and the feeding of the five thousand (ix. 10-17) was followed by the gracious declaration that He Himself was the Bread of Life.

In the performance of miracles Jesus was subject to limitations. St. Matthew tells us (xiii. 58) that when He came to His own country 'He did not many mighty works there because of their unbelief.' The unfriendly critical temper of the people shrivelled up His sympathy and so prevented the exhibition of His compassion and help. Our Evangelist, when telling the story of how our Lord sent forth the Seventy, two by two, into every city and place whither He Himself would come (x. 1), omits to mention what St. Matthew affirms, that when the Master sent forth the disciples He commanded them to

‘Go not into any way of the Gentiles and enter not into any city of the Samaritans: but go rather to the lost sheep of the House of Israel.’ Like their Lord, they were circumscribed in their mission; their area for effect had limitations. Yet, as St. Luke delights to point out, Jesus did not confine the manifestation of His omnipotence to the Jews, but wrought wonders on behalf of Gentile sufferers as well.

St. Luke says (ix. 43) that when Jesus had healed a boy who had been possessed with an unclean spirit, ‘They were all astonished at the majesty of God.’ This fact leads us to understand that our Lord drew from the storehouse of Divine power all that He needed for the accomplishment of His miracles. Often before He wrought them we find that He had been in the exercise of prayer; and in the fulfilment of them, as in the case of the woman that had the issue of blood, He could say that virtue had gone out of Him. We are distinctly told (v. 17) that on a certain occasion, when a number of Pharisees and doctors of the law were come to listen to the teaching of Jesus, ‘the power of the Lord was with Him to heal.’ Κύριος, without the article, refers to Jehovah, and it is so used here (δύναμις κυρίου ἦν). St. Luke’s meaning is evidently that the power of the Almighty was given to Jesus to succeed His teaching with miracles the purpose of which was self-evident. This power was transcendent.

It came from the Father in answer to the faithful prayers of His eternal and well-beloved Son.

The miracles of Jesus were wrought in the interests of the kingdom of God. This St. Luke distinctly teaches. The chief purpose of our Lord was not merely to convey physical blessing, but to influence men to seek a higher experience (ix. 55, compared with St. John viii. 11). This fact is the key to the meaning of much that He did that otherwise would be hard to understand. There are many people to-day who speak as if improved dwellings, increased holidays, and better sanitary surroundings were the be-all and the end-all of life. To such the words of Jesus (xii. 31) should come with a new illumination: 'Howbeit seek ye His kingdom, and these things shall be added unto you.'

Of the Synoptists, St. Luke has the largest record of miracles narrated by any one writer. The total number is eleven, of which three are peculiar to St. Matthew, two to St. Mark, and six to St. Luke. It is interesting to note that these eleven miracles occur in the same order in each of the Gospels. St. Luke's list is as follows:

The miraculous draught of fishes (v. 7-11).

Raising of widow's son at Nain (vii. 11-17).

Cure of woman with a spirit of infirmity (xiii. 10-17).

Healing of man with dropsy (xiv. 1-6).

Cleansing of ten lepers (xvii. 12-19).

Healing of Malchus' ear (xxii. 49-51).

In common with St. Matthew, our Evangelist records two miracles: the healing (*a*) of the centurion's servant (Matt. viii. 5-13; Luke vii. 1-10); and (*b*) of the dumb demoniac (Matt. ix. 32, 33; Luke xi. 14). And in common with St. Mark he records just one, viz. the healing of the demoniac in a Capernaum synagogue (Mark i. 23-26; Luke iv. 33-36).

While about thirty-five accounts of separate miracles are given in the synoptic writings, not more than twenty are recorded in any one Gospel, and that one is our Gospel according to St. Luke. Furthermore, we meet with several references to the healing of diseases where great multitudes were blessed (iv. 40; v. 15; vi. 17; vii. 21; ix. 11). This proves that the Evangelist had a great store of information from which to choose his illustrations, and had no need to invent records of miracles, because the number of true stories he possessed was greater than he felt free to use. What is perhaps of more importance still is that the actions of St. Luke in this matter are an evidence of historical fidelity. A writer who wished to foist a fraud upon the world would have acted in a quite different fashion.

When we compare the Gospel according to St. Luke with the other synoptic writings we find that he has omitted four miracles which they have recorded. These are: (1) Peter walking on the sea; (2) the cure of the Syrophoenician

woman's daughter ; (3) the feeding of the four thousand ; and (4) the cursing of the fig-tree. Many reasons have been suggested why our Evangelist did not use these and record the circumstances connected with them. We may rest assured that it was not simply from a lack of knowledge as to their having occurred, or a want of appreciation as to their importance and use. The reason will be found in the purpose for which St. Luke wrote the Gospel, and which was influencing him all the time he was penning its pages.

Broadly speaking, the miracles in this Gospel may be divided into two classes : those which affect (*a*) animate and (*b*) inanimate creation—those wrought for the benefit of men, and those wrought upon nature. Among the former class is the cure (iv. 39) of Simon's wife's mother from the great fever which held her—a case of sickness, the healing of which would specially interest one that was a physician. Also the raising to life of the daughter of Jairus, the supernatural element in which rationalistic critics have questioned. But the difference between a swoon and death is so great that the mourners could not have been mistaken when they said, 'Thy daughter is dead' (viii. 49). They meant every word they said ; and it was from that state in which they affirmed the young girl to be that our Lord raised her to life.

The cleansing of the ten lepers (xvii. 12) also

belongs to this class; and the record of that event is full of moral suggestiveness. The value of faith, the need of obedience following it, and the emblematic character of leprosy are all to be found in this story. There is one miracle—the feeding of the five thousand (ix. 10–17)—which has the unique character of being found in all the four Gospels, and marks the climax of the ministry of Jesus. It is a fitting introduction to what are called the ‘Nature’ miracles. It illustrates the sympathy of Jesus for those in need, and was used by our Lord to correct the wrong views that the people possessed concerning Him and His mission. They thought His kingdom was to be a temporal one, and they wished to hasten its inauguration by making Him king. This miracle afforded Him the opportunity of enlightening their minds and of spiritualizing their conceptions regarding His person and His work.

Two other Nature miracles to which St. Luke refers are the ‘Great draught of fishes’ (v. 6), which, of all the synoptic writers, is recorded only by this Evangelist; and the ‘Stilling of the storm’ (viii. 22–25), which is narrated in the other two Gospels as well as in St. Luke. These miracles have often been ridiculed by sceptics, and rationalists have tried to explain them away. But the mystery of miracles is insoluble on the principles of naturalistic philosophy. Those who were most interested, and who knew all

the circumstances best, regarded both these events as having a supernatural element ; and with that fact we may well be satisfied.

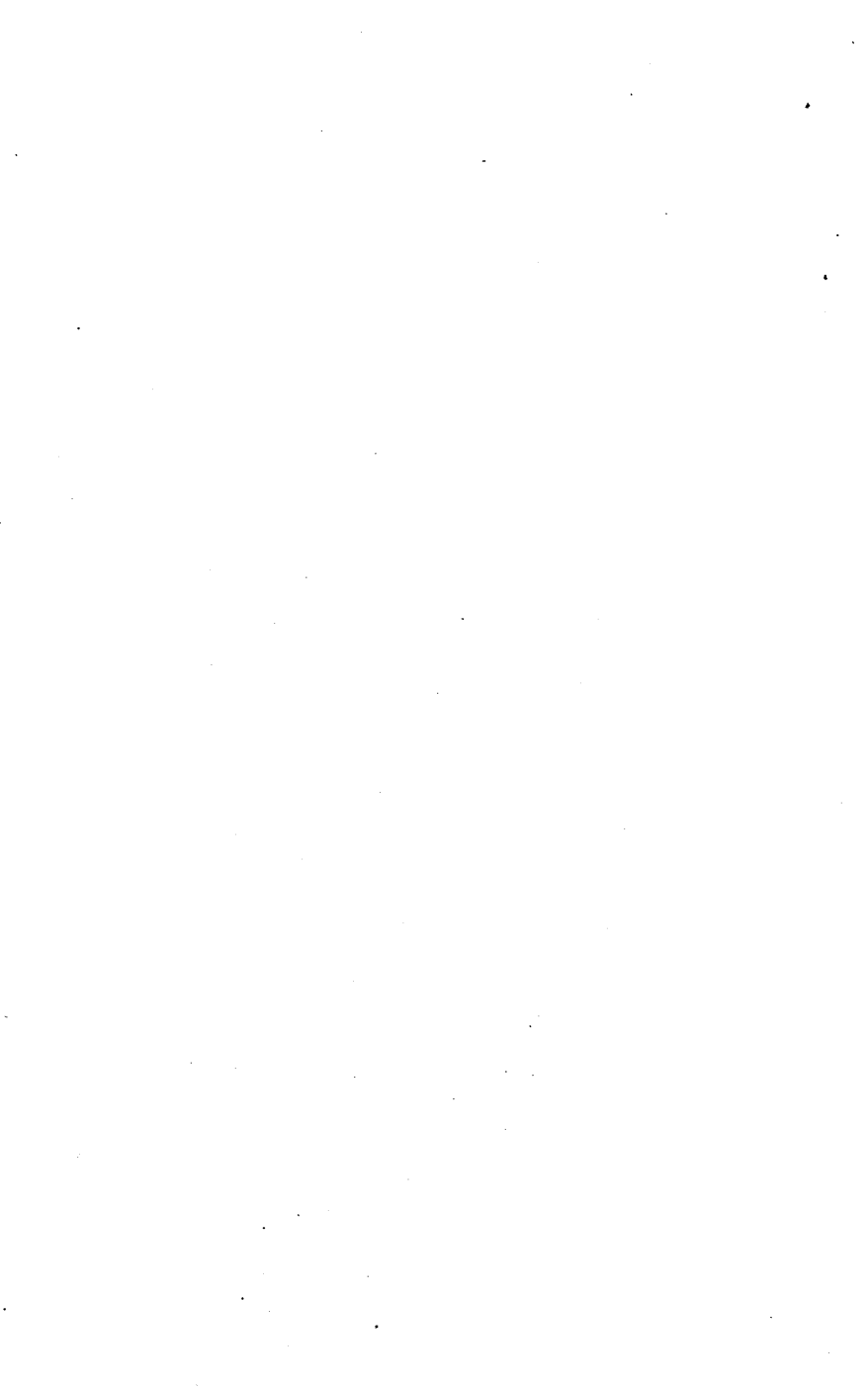
But the greatest miracle of all is the Person of Him who wrought the wonderful works recorded by our Evangelist ; and we cannot close this chapter without reference to this glorious fact. He is the one centre of all the miracles, around which all the rest revolve. Without Him the others could have no existence. We are not getting out of touch with the Gospel when we insist on this ; we are only increasing our conceptions of its richness and variety. The origin of the Person of Jesus must be traced to the creative power of God ; hence to miracle in the true sense. St. Luke tells us that the birth of Jesus was miraculous—that He was born of the Virgin Mary. The circumstances attending the exit of the Saviour from the world also had in them a supernatural element. His resurrection and ascension were both miraculous. Much of the narratives of these two Christian verities, in fact, one might say, nearly the whole given by St. Luke, are peculiar to him ; and of the historic character of the narratives we need entertain no doubt.

That the supernatural is to be seen in this Gospel is beyond question. It shines forth in its earliest verses, it grows in intensity as we read through its pages ; until, in its final verses, it throws a flood of glowing light upon

the ascending Lord, who all the time has been the central Figure of St. Luke's picture. 'And the disciples returned to Jerusalem with great joy; and were continually in the temple, blessing God.' Thus appropriately ends this portion of the Holy Scriptures, suggesting to us at once both our privilege and our duty.



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